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The Editors
FIGURING EASTER

ONE DOLLAR

APRIL 24, 1981

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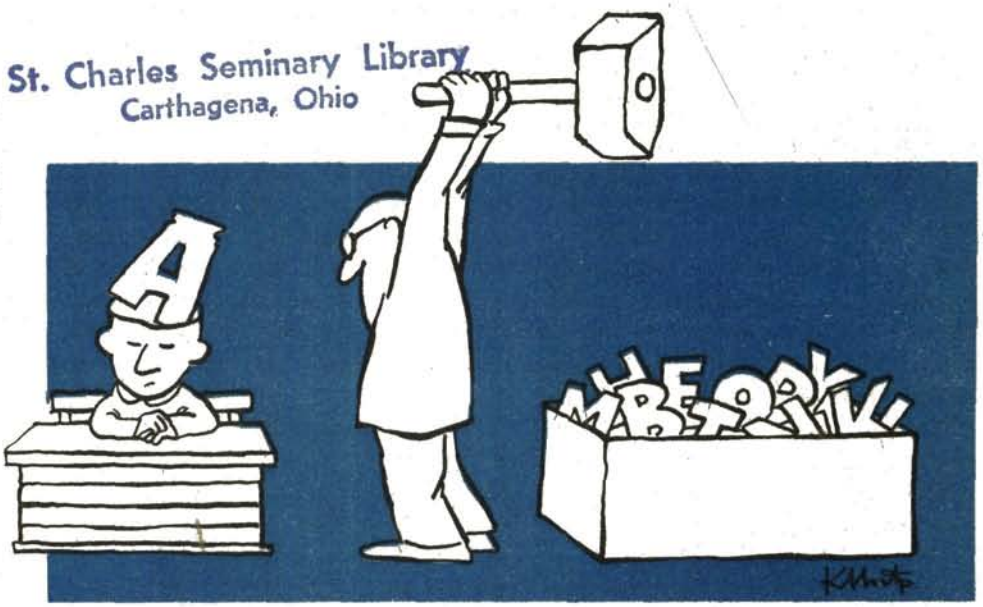
EDUCATION ISSUE



Jews, Catholics, & intellectual achievement

Report card for Head Start

Three approaches to education

Telemann's St. Matthew Passion, Military spending and the Mirac
of Foucault, God in the

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Correspondence

Living alternatives

Chicago, Ill.

To the Editors: It was remarkable to me, as I read the thoughtful statements you collected under the title of "What is shaping my own theology" in your January 30, 1981 issue, that none of the selected theologians considered the question of the non-Christian religions to have a formative influence on their theological reflection.

I say it is remarkable, and that the absence should be noted and pondered, but I do *not* say that it is regrettable, or that you should have chosen a theologian representative of interest in these religions, etc. Rather, the fact that eleven eminent theologians can be quite active and thoughtful thinkers in today's world without referring to the fact of these vast non-Christian religious traditions should encourage us to ponder whether it tells us something about the nature of Christian theology.

To put it directly and perhaps too simply, I would suggest that Christian theology, as reflected in these statements, is directed toward a constant reappropriation of its own tradition and toward the problems of a modern world that has to a large extent emerged from that same Western tradition. Conversely, Christian theology is perhaps radically unable to deal with what is foreign to its own sources: living, growing alternatives on the question of finding God and talking about God, alternatives with long histories, profound intellectual heritages, and powerful popular roots.

If this is true—and part of me would hope it is not—it is of definite and urgent importance in regard to all the questions raised in the statements. For if Christian theology can make statements that are by nature necessarily partial and historically limited by what our Christian past has in fact been, our confidence must be somewhat chastened and our certitude even more shaken than it has ever been: living in a world in which human experience, religious experience, reaches beyond Christian experience in a fundamental, necessary way, changes the very nature of what we are about.

This, I hope, is something our theologians should consider very carefully and seriously, whatever their specific disciplines might be.

(REV.) FRANCIS X. CLOONEY, S.J.

P.S. As the above reflection might suggest, I have lived and worked in India, and am at present working on a doctorate in Hindu theology.

Ideology as science

South Daytona, Fla.

To the Editors: Would that freedom from hunger, oppression, and injustice were culturally celebrated ["Correspondence," Richard J. Euson, Feb. 13]! Not unexpectedly, a conservative economist finds these freedoms "new"; they are certainly new to conservative economics.

The irony of a conservative economist referring to "collectivist economic philosophies" as if these were the enemy is by now familiar, as is the irony of Milton Friedman celebrating the free-market virtues of Japan, Inc. The present American political economy is eminently collectivist — the Pentagon/United Tech./Wall St. axis — and promises to get more so under corporate Reaganomics.

My criticism of conservative economics remains: it is an ideology masquerading as a science, pretending to demonstrate the infallible truth of monetarism or Laffer curves by invocation rather than historical evidence, while concealing its true nature as a decoy for corporate capitalism.

By contrast, Catholic social teaching has evolved as a critique of all economic philosophies which do not put in first place the primordial concerns of human rights, including the "new" freedoms. In so far as democratic socialism, as articulated by people like Michael Harrington and practiced to a greater or lesser degree in Scandinavia, Britain, Austria, puts the emphasis on these concerns and seeks to promote them through policies of subsidiarity and pluralism, including when necessary the public ownership of the commanding heights of the economy, it is a more acceptable philosophy than corporate capitalism for those of us brought up in the Catholic social tradition.

MICHAEL L. O'NEILL

Worlds shattered

Lafayette, Ind.

To the Editors: John Garvey missed something very real and genuine ["Mourning the Famous," Feb. 27]. I know very little about John Lennon's personal life, yet I found myself numbed by the news of his death, and for reasons I think quite legitimate and not at all strange. By training I am both a psychologist and composer. I was in college in the sixties, when Lennon's music was part of my life. His death was the end of, or signaled the end of, a part of my own life. I suspect it is this which I mourn: the end of a part of my own life which I don't want to let go of.

As for John F. Kennedy's death, as a psychologist I would be willing to bet that you will find very few people who were over twenty-one when Kennedy was assassinated who don't remember exactly what they were doing when they first heard the news (how about it—do you find yourself remembering, even as you read this?). We remember because of the break which occurred, for a moment, in the continuity of our own lives. Underneath all the foolishness, stupidity, and wallowing which Garvey talks about, people react — *we* react — when our idea of how the world is, is shattered

(Continued on page 254)

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THE BAG LADY'S PASSION

THE WISDOM of Easter mornings—that "fullness of time" which gives substance, body, to an empty soul—lies buried in the very midst of social, political, and religious conflict and passion. So goes the parable of Jesus's life. The image is not that of the serene Buddha, seraphically transcending this world of illusion, but of a figure stretched taut, bleeding, between heaven and earth — as if he would plant a living tree in the very soil of our illusion. Unwillingly perhaps, the Western religious imagination is brought down to earth, to a collision of words made flesh, to put the ear to tomb doors, listening for the voices of the dead — voices like Gandhi's, Hammarskjold's, Osip Mandelstam's, Martin Luther King's, Oscar Romero's — or the myriad voices of Dresden, Auschwitz, Hiroshima, the Gulag, and Cambodia. They will not be silent.

Our century, so darkened by the hand of death, seems to demand the visionary sonar of bats, creatures who navigate in the dark, for whom daylight, our daylight, means blindess. You would think, by that token, we were all prepared to fathom the inverting wisdom of Jesus's parables — those shifty tales meant to blind the seeing and give sight to the blind. The parable of Jesus's life suggests that our failures may be more revealing than our successes; that it's not easy victory, but weathering failure, that gives us body.

There's probably no better place to begin fathoming, since it represents the daylight world par excellence, than with the disturbing reverberations of technological failure. The Iranian rescue mission aborts: the helicopters don't function. Detroit's Big Three totter, appeal, like undeserving poor, for public assistance. The space-shuttle *Columbia* can't get off the launching pad on time; like "Hal" in *2001 Space Odyssey*, the back-up computer complains of not being fed the proper diet of information. And then there's all that trouble with industrial infrastructure and transport undercarriages — shiny aluminum subways and buses whose frames crack under the shock of rough trackbeds and potholed streets. To literal minds very disconcerting; to poets a goldmine of figures.

Then, thanks to OPEC shieks, deferred payments for the Vietnam war, and further deferred costs of industrial pollution and waste — why must we clean up after ourselves when we'd rather "get on with it"? — we're living beyond our means. The shock of limits.

The family is breaking down.

The Russians are coming!

Fill in the blanks.

The dreams of which we're now made are obviously nightmare stuff. Again, to literal minds, or "helpless giants" — they're the same — there's only one response. Hang tough. Project the problem *outside*. Then sharply dualize the issue — the old Manichaean trick, which stops time, returns us to the Cold War and the pretended

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strength of militarization. (If you think we've got maintenance problems now, wait!) Among fundamentalists and the State Department — no poesy in their unharrowed bones! — this reaction is popular; it would seem to have as much to do with panic at our own internal decay, personal and institutional, as with the real but limited threat from Moscow. But it "works," the dualizing does, to deaden fear; it also makes us forget how much Communism is itself the Esau to capitalism's Jacob.

To focus, as we often do in this space, upon what's up front in the political arena may, however, just jam the mind's circuits. Background sound may tell us more. That is, it may be more telling to examine what's been moving, shifting — like the quaking plates of earth's crust — in the cultural soil of American life. Like what to make of the uncharcteristically introspective "me" decade we've just been through. It may not be as narcissistic as some think.

According to pollster Daniel Yankelovich, previewing his new book in the pages of the current *Psychology Today*, there are signs — albeit shadowy and ambiguous — that there's a growing recognition among an overwhelming mass of Americans that we've been launching our individualistic rocket-egos on sand, that the wide open spaces of our recent self-fulfillment decades have run us emptily into the ground. The vertigo is particularly noticeable among the more "progressive" self-fulfillers, those for whom leaving a need unanswered verges on a criminal act. Reports one highly successful young career-woman, partner in an "open marriage": "I feel dry-mouthed and empty" — and she's stalked by dreams of seedy bag ladies with whom she feels herself strangely identified. Yankelovich's data suggest the vast majority of Americans are only a short distance behind this young woman — that most of us harbor in our souls our own secret derelicts.

It's deflating of course — except that just when social critics have taken aim to freeze us in amber, Americans won't stand still. The bag ladies down there won't let us. In part, that's apparently what at least some of the last decade's introspection has been about. It would seem the bag lady has a new agenda in mind, one that represents a sharp detour away from both traditional American utilitarianism and the self-serving ethos of the recent past. Like any seedy thing, the new agenda hasn't yet had much impact on standing U.S. institutions or politics — but Yankelovich finds the majority of Americans now willing to sacrifice both money and status for a richer sense of connection: to deepen personal relationships; "waste time" on rehabbing old homes and neighborhoods; to care for plants, animals, and the ecosystem; to reverence things for their own sake rather than for what they can do for us. It is not yet, he thinks, but *could be* the basis of a new social ethic — an ethic humbler, more reverent, and cooperative than the woolly wild west show we've staged in the past.

As musicologists and poets know, it's in those empty times and spaces — which feel like death — between the beats, into which new rhythm, grace, flows. Or as Rilke put it,

> Even when we throw all depths away from us:
> suppose a mountain has gold
> and no one is allowed to mine it anymore;
> the water will bring it to light, the water
> which reaches into the silence of stone,
> it does the wanting.
>
> Even when we do not use our will:
>
> God is ripening.

ZERO-SUM EDUCATION?

James S Coleman's controversial new study on "Public and Private Schools" was released too recently to be examined thoroughly in this Education Issue. First reports, however, indicate that the study demonstrates some things widely suspected but needing statistically sound evidence: (1) private school students are learning more even when their socioeconomic background is the same as that of public school students; (2) in terms of student body diversity, Catholic schools may be "much closer to the American ideal of the 'common school' " than public schools. Critics have responded that Coleman's findings do not take account of factors like the greater family concern for education that undoubtedly motivates many parents of private school students, or the greater burden the public schools carry of educating the extremely disturbed, disadvantaged, or unruly child.

Reactions to the Coleman study may depend largely on what one sees as the reigning problem in today's educational world. If one thinks that, above all, public educational systems are suffering from complacency, resignation, or bureaucratic arteriosclerosis, then one welcomes findings that may possibly jog public educators into action. If one thinks that public education is threatened by budget cuts and a flash flood of often contradictory and inaccurate criticism, then the Coleman findings are apt to look like just one more low blow.

Most Americans will continue to be educated in public schools. Some will continue to seek private alternatives, especially religious ones. In practice, the result is often a zero-sum game, with schools competing for the same funds. But does that have to be the case? It seems that the newest round of debate about education could be far more profitable if responsible educators sought ways in which the two "systems" could be allies instead of only competitors.

SOLIDARITY NOW

Confrontation between Solidarity and the government, Soviet military threats, Western warnings, prolonged negotiations, last-minute settlement, temporary relaxation; how many cycles like this has Poland survived since last August? How many more can it survive?

Can the government, the Communist party, and the ever-growing Polish democratic movement find some semblance of an equilibrium? Can the Eastern-bloc hard-liners and the Kremlin overseers of the Soviet empire learn to live with a more-or-less permanent challenge to the legitimacy of their rule? There are no clear answers to these questions, but the

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stakes involved are enormous. For the Poles, those stakes involve an escape from a regime of institutionalized humiliation, deception, and alienation. In short, freedom and dignity. For the Soviets, the stakes are nothing less than the preservation of empire. "Poland," Seweryn Bialer reminded us in a recent issue of *Foreign Affairs*, "is the key country in the Soviet bloc in terms of strategic location, military and economic potential, and size of population."

For the peace of the world, the stakes are equally high. One school of diplomatic thought once argued that by assuring the Soviet Union of the West's abandonment of any intention to alter the territorial status quo in Eastern Europe by external force, we would create the security and relaxation of tension that would permit an ever-so-gradual internal evolution of Communist regimes. That theory was partly valid. But it was also highly technocratic. It expected managed change from above — putting too much confidence in the reasonableness of ruling elites — and it did not count on spontaneous change from below — giving little thought to the democratic capacities of ordinary people. Now we see that there is no safe and easy road to the easing of Communist rule and the loosening of Soviet empire. The dismantling of that empire is fraught with danger; yet it is a process that will be forestalled only by a return to no-less dangerous levels of brutality. And in the long run, the dismantling of that empire is a necessary, though perhaps not sufficient, step toward the establishment of a genuine global detente.

The policy that Washington has been pursuing on Poland is a prudent one. Not only should this be recognized by those who have been sharply critical of other aspects of American foreign policy and military strategy; these critics should also realize that a Soviet invasion of Poland will destroy for an indefinite future all chances of constraining America's own imperial impulses and of achieving limits to the arms race. On the other hand, the survival of the democratic revolution in Poland will be a crushing rebuttal to the argument that opposition to Communism must take precedence over all other international goals because Communist totalitarianism is "irreversible."

It is time for the American peace movement to direct some of its energies toward Soviet embassies and offices and even toward the representatives of hesitant allies like West Germany and Japan. It is true that lobbying about El Salvador or the MX missile system is at least slightly more promising: the decision makers are within reach. But solidarity — and Solidarity — requires even the long shot at influencing Moscow to restrain its forces and encouraging our allies to maintain a united front. It is time to show solidarity.

Of several minds: *John Garvey*

THEOLOGY ON THE KNEES

A FAITH FOR FAT TIMES IS FALSE

CATHOLICS who are in their mid-thirties or older have gone through more changes than any generation of Christians since Constantine, maybe even since Paul. There: a bold statement if ever there was one, and I'll let people who are willing to dig up contrary evidence go to it. What is certain is that the Catholic church my children know is radically different from the one I grew up in. When I served Mass it was usually said in rushed, often sloppy Latin. We fasted from midnight before taking communion, ate no meat on Friday, and knew our superiority to all other religions. No one had given us a clue that the aspects of Catholicism which we thought of as unchanging were, many of them, only about four hundred years old, and that a less defensive and more diverse Catholicism was our longer heritage. Our brand of Catholic exclusiveness was considered amusing by people who knew that their own Protestantism was superior to Romanism. Until the late 1950s such liberal Christian magazines as *Christian Century* were sometimes explicitly anti-Catholic; Norman Vincent Peale, Billy Graham, Harry Emerson Fosdick, and other Protestant luminaries said things which no one outside of the fundamentalist fringe would be willing to say today. At the same time, Catholics were willing to put forth the "he married a nun" approach to Martin Luther and his theology, and our history of the Middle Ages was certainly a selective, romantic one.

The Second Vatican Council changed all that. Before the Council we saw the church as a thick-walled citadel from which Catholics looked out with suspicion — not entirely unfounded — at a world going mad with self-induced poisons. The Council presented us with a new vision: the church was a sacrament to the world, a pilgrim body whose vocation included solidarity with the whole of humanity.

Relatively few people miss the older vision. But in passing from one to the other we have been exposed to some genuinely silly stuff. During one "dialogue homily" a priest interrupted someone who was speaking and asked, "Are you categorizing Harry?" That line has haunted me, like a tag from Woody Allen. It is one thing to leave behind the old Catholic defensiveness; it is another to embrace the shallowest notions in modern culture. The work which Vatican II has given us is not the abandonment of our tradition, but a deepening of it, a willingness to see in previous Catholic changes some clues to what we may bring to our own age. If we listen only to our own age we may end up sounding contemporary, but we will not have been much help to anyone.

An Orthodox priest told a friend of mine that the problem with Western theology was that it was not done on the knees. What he meant became clear to me recently, when I read in a British theological journal a brilliant demonstra-

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tion of the reasonableness of believing that God is real. It was lucid, convincing up to a point, and it was as cold as ice — nothing of Job's agony, nothing of Pascal's fire. There is something simply *untrue* in a theology so devoid of passion. Part of the problem could be that theology is, among other things, an academic pursuit, and the academy itself is not in very healthy shape. In order to compete with, say, sociology, psychology, or linguistic analysis, theology must come up with its own jargon, its own version of academic objectivity. But in trying to ape the ways of other disciplines theology runs the risk of becoming the Drag Queen of Sciences. In any case, it can be argued that theology which does not lead to prayer is a waste of time. Abraham Joshua Heschel wrote, "To be or not to be is *not* the question. The vital question is: how to be and how not to be. The tendency to forget this vital question is the tragic disease of contemporary man, a disease that may prove fatal, that may end in disaster. To pray is to recollect *passionately* the perpetual urgency of this vital question."

There is a Polish priest who is helping out at our parish — "supplying," in the practical language of the trade. His English is halting; he finds it difficult to make himself understood. Nevertheless, he talks to children in the parish school as often as he can. In every class he tells them about Dachau. He was a prisoner there, and he tells them about what he went through, and what other prisoners suffered. A reporter just back from El Salvador talks about the atrocities there: a man's severed head sewn into the murdered body of a young woman; the rape and murder of missionary women.

At the other end of the universe a young priest says sincerely that you can't love anyone else until you love yourself. This seems to reverse certain biblical priorities, like "He who seeks his life will lose it," but it is one popular current line of thought. He tells us that we should learn to love ourselves, and it seems like remarkably thin advice, given what so many people have to face. A man I met recently spent almost half of his life in an institution, confined to a body cast because of a crippling bone disease. When he was at last able to work and live away from institutions he prized his independence. He spent the last few months of his life dying of lung cancer. He had enjoyed books, music, and chess, all pleasures which were cut away from him as the cancer spread to his brain. During the last weeks of his life he could not talk to anyone very coherently about things that mattered to him. This was the final helplessness. He was angry about it, and he was sometimes hard on the people who tried to take care of him. He died in a nursing home which smells like urine, and he couldn't stand the smell.

Simone Weil wrote, "In a time such as ours, when affliction is hanging over us all, help given to souls is effective only if it goes far enough really to prepare them for affliction." In another place she wrote, "Love is not consolation. It is light."

The spot we are all in is too serious for detached talk about God, as if God were an interesting subject, or happy words about learning to love yourself or getting in touch with your feelings. In a society which is oriented towards selling people things, the first job is to sell people themselves, and then you concentrate on all the things needed to keep the self happy. The merchandizing technique is familiar to parents: first you sell the set of dolls, then the clothes that go with it, then the condo, then the car. Make an object of yourself, we are asked, one which you learn how to love; then figure out what is needed to make that thing of your own creation happy. A religion so designed for fat and comfortable times is false. When someone tells me that I ought to learn how to love myself, get in touch with my feelings, and so forth, I imagine that line being preached to the people who stumbled through Nagasaki with their skin hanging in shreds, or people being shot at in El Salvador, or people on their way to be gassed. If only they had learned to love themselves first, before their children were torn from them . . . then what? The shallowness of happy, passionless Christianity is, in our time (or in any time), a betrayal.

JOHN GARVEY

Of several minds: *Thomas Powers*

DOWN THE MIRACLE MILE

REAGAN'S PLAN FOR STRENGTHENING AMERICA

TULLAHOMA, TENNESSEE, is hard to find. It isn't really there any more. Once upon a time there was a downtown with a courthouse, a post office, churches, a hotel, restaurants, a mainstreet with redbrick buildings and stores on the ground floor—a small city like many others in rural America. Farmers came to town on Saturdays, old men sat on benches, you could walk from any part of town to any other part in ten or fifteen minutes. I don't know if there was a railroad; I certainly didn't see anything like a train station when I drove through one evening last October, looking for a place to have dinner.

The car changed everything. There are gaps in mainstreet now, a lot of the old stores are empty and the ones which remain are sleepy establishments, thin on inventory, tended by unhurried men and women who seem a bit surprised to hear the screen door creak and slam. I was looking for the sort of place where you might sit in a wooden booth, the seat backs rubbed blond, and order a ham steak. I ought to have known better. A handful of store fronts had been modernized back in the 1950s but it hadn't worked. Business had all moved away to the shopping centers. I stopped at a liquor store surrounded by parking lot to ask for a restaurant. I'd say it was on the outskirts of town but there wasn't really any town anymore. The liquor store was just where it was, at the corner of two streets. It was a one-story affair with a flat roof, plateglass windows in aluminum frames, a counter topped with formica, the sort of display stands—paperboard printed to

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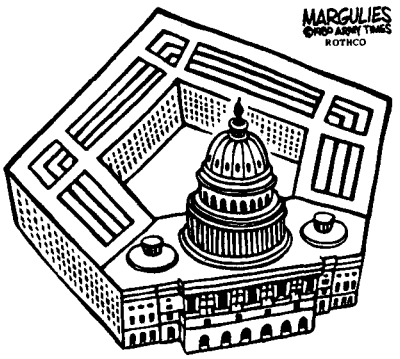
look like wood—distributed by the big California wine companies. The woman in the store answered my question with a long list of franchise restaurants—Burger King, McDonald's, Sirloin Pit, and so on. I headed out the road she suggested and there they were, squares of tarmac surrounding one-story buildings of stucco and plywood in what must have been some farmer's field ten or fifteen years ago. There was no discernible pattern. One was plunked down every little way. It was where it was, and that was about all you could say about where it was. Tullahoma isn't there any more. I picked a place and had dinner and don't recommend it. Then I drove back to my motel, a good twenty or thirty miles away on the far side of the Arnold Engineering Development Center (AEDC) where the Air Force tests aircraft, missiles, rocket motors, and such.

The AEDC is the sort of place best seen from a small plane. It's on the site of an old Army post, but that isn't the reason it's there instead of some place else. I'm not sure what the reason is. Maybe it's political. The center covers 44,000 acres, most of it flat woodland. The rest, about 2600 acres, is fenced. The deer inside the fence are fat and tame. A 4000-acre lake is used for cooling purposes. The biggest of the rocket motor test cells uses 500,000 gallons of water *per minute* to cool the exhaust when motors are being fired. These are what the Air Force refers to as "gee whiz" figures. The noise, I was told, is awesome. In addition to water the AEDC uses a lot of power, $20 million worth a year. Some of the big air compressors for wind tunnel tests require 100,000 horsepower. The power drain is so great that most tests are conducted at night.

There's a lot of construction work going on at the AEDC now, some of it gearing up for tests of the new MX missile, but most of it for the new Aeropropulsion Systems Test Facility. The ASTF is budgeted at $37 million but inflation is probably pushing up the cost. Everything about the AEDC has the look of the big, the ambitious, and the expensive. I talked to a couple of engineers with long histories in defense work and they all seemed intelligent, articulate,



cautious, and highly disciplined men. In addition to their work they worry a good deal about the Russians. Until the ASTF is completed the biggest Russian test facility will be about twice as big as the AEDC. The engineers can't understand how we let the Russians get ahead of us in this manner. One man described a series of tests on the Minuteman III ICBM, the backbone of the U.S. missile inventory, to determine its shelf life. Some of the Minutemen are twenty years old, but it turns out they're as good as new. The engineer dropped his caution for a moment and said, with sharp, evident passion: "You can tell that to the Russians!"

The AEDC is impressive, in the literal sense. One knows the military goes about things in a large, comprehensive way, but one is impressed all the same by a wind tunnel, for example, with a door in the side of a testing chamber three or four stories high. Even the hinges, way up there, seemed the size of a Volkswagen bug. I tried to imagine what it sounded like closing. But small things can be impressive too. One was a nose cone for the tips of re-entry vehicles (RVs) which heat up enormously and take a terrific battering from dust and ice crystals as they roar back into the atmosphere carrying a nuclear warhead to some target on the surface of the earth. The nose is round, about the size of a baseball cut in half. If it were pinpoint sharp it would melt. The trick is to make the nose out of some material which will wear away—"ablate"—in a smooth and regular manner in order to minimize the flight perturbations which might edge it off target. All sorts of noses have been tested in a dust erosion tunnel where they are bombarded with magnesium oxide or aluminum oxide in dust-sized particles—about 200 microns across—at 3200 feet per second. Larger grains about 650 microns, roughly the size of beach sand, simulate what is called a "nuclear environment"—the debris-filled air left by the detonation of a preceding warhead. Before the tests they are gunmetal grey, about as rough to the touch as 120 sandpaper. A distinct ring, blue-grey to violet in color, about three inches in diameter, centers on the tip of the nose. This ring is where the heat of re-entry reaches its maximum temperature. If you look closely you can see gradations in the color; there is even a delicate line, thin as a horsehair, almost magenta in hue. Something about this re-entry ring suggests—or it did to me, at least—the awesome, tearing approach of a warhead. It probably cost something on the order of a zillion dollars to bring the art of metallurgy to this level, all so the MX will be able to place warheads within a couple of hundred feet of two intersecting lines on a map of the Russian heartland.

But outside the gates of the AEDC one returns to the Miracle Mile of motels, shopping centers, and fastfood franchise restaurants. This seems to be characteristic of military bases. They're all flat, everybody speaks with a faintly Southern accent, everything is always a long way from everything else, something very large and expensive is going on, and outside the gates the Miracle Mile begins. Most Americans never see a man in uniform. In Europe they're to be found on every street corner, but Americans have little sense of the size of our military establishment because the bases are all out in some flat, isolated part of the country. Sometimes I think about this while waiting for the Seventh Avenue IRT subway in New York. Believe me, it's getting to be a long wait. When the train comes the windows are a sulphurous yellow with dirt, the lights in the car flicker, people are packed in to bursting. The New York City subway system really and truly is breaking down, starved for money. On February 18 President Reagan presented his program for cuts in eighty-three domestic programs. If Congress goes along over the next two years he will cut $96 million from mass transit subsidies, $301 million from mass transit

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grants, $350 million from Amtrak subsidies, $40 million from railroad branch lines, $300 million from Conrail, $260 million from airport construction, $50 million from airline subsidies. By 1986 he proposes to "save"—we shall consider that word *save* in a moment—a total of $13.4 billion from these seven programs alone.

Reagan's plan calls for about $40 billion in spending cuts over the next two years. Not long after his program was presented it was reported that an error in addition might require another $8 or $9 billion in cuts on top of those already announced. The cuts were naturally described as reductions in "waste" or "frills" we couldn't really afford. There was much slighting talk of liberal attempts to "throw money at problems," but no talk of the problems. It is fair to conclude Reagan has no plans to throw anything at the problems. In the next two years, if Congress goes along, Reagan will cut $1.97 billion from the food stamp program, $720 million in aid to students under the Social Security program, $520 million from Aid to Dependent Children (the backbone of welfare), $1.1 billion from Medicaid, $1.7 billion from extended unemployment benefits, $1.9 billion from student loans, $1.6 billion from various lunch programs for school children. The eighty-three programs which Reagan plans to cut cover the entire range of federal programs to support the health and welfare—in the broadest sense—of the American people. They have been enacted over a period of decades, frequently after long debate, and they touch every aspect of American life, from basic scientific research to the arts and agriculture.

The magnitude of Reagan's program is hard to grasp. It would take a serious student weeks to get an idea of what the cuts in any one program really mean. The idea that the Congress can seriously consider all of them, in a single package, within a matter of weeks or at the most a few months, as the administration is strongly urging, is absurd. By 1986, for example, a total of $23 billion in various forms of student loans and assistance will have been scrapped. That would be enough to provide 1.15 million students with $5000 a year for the four years of an undergraduate education. Who is going to provide those funds—much of them in the form of loans—if Reagan's proposed cuts are accepted? This represents only two programs. After a wise and balanced decision has been reached about them, there will still be eighty-one left to consider.

Curious what Reagan's proposed cuts would add up to by 1986, I went down the list with my calculator and totted them up. No one else seems to have done this. At any rate I haven't seen the total figure anywhere else. It's a boring job. The grand total—funds which will not be spent on the poor, on transportation, on education, on the exploration of space, on scientific and medical research—is $321.6 billion. This is a very large sum. It represents about a third of the total value of all the companies listed on the New York Stock Exchange. That is a very large investment. Doubtless there is waste in the federal budget. There is waste in my budget. But $321.6 billion worth of waste? This is not an exercise in economy, but a broad conclusion that all these undertakings just aren't worth the money.

At this point you might ask what *is* worth the money? Reagan's answer is the military—more military and civilian personnel at higher pay, a boost of the Navy from 450 to 600 ships, a new strategic bomber, a new strategic missile system, hundreds of new aircraft of all types, more tanks, research into esoteric new weapons systems like charged particle beams, beefing up the Rapid Deployment Force, expansion of the inventory of munitions of all kinds. The administration has not been eager to spell out the military programs it is planning to fund with all the money cut from domestic spending, for obvious reasons. To a degree one has to read between the lines. The drift is clear enough—an increase of $33 billion in the first two years, growth in the projected budget from $178 billion now, to $367 billion in 1985. What Reagan is proposing is a breathtakingly direct trade—social programs for military programs, not a "saving" of $321.6 billion, but its reallocation pure and simple. If Reagan gets only the defense half of his program—new military spending, without cuts—he will wreck the nation's economy. If he gets both he will wreck the nation.

It is natural, in situations of this sort, to assume a compromise will be reached—*some* budget cuts in exchange for *some* new military spending. Perhaps things will work out that way. In this case, however, the boldness of Reagan's plan makes such a trade-off difficult. He has presented it as an all-or-nothing proposition, and so far Congress seems to be considering it in that spirit. My guess is that his gamble will mostly work: he'll get most of his spending cuts, and most of his military programs. The real question to be asked is what we need? We aren't faced with a choice between guns and butter, but guns and bread.

Last fall I visited half a dozen big Air Force bases, talking to people about missiles. I'm not a technically literate person and it took quite a while for me to grasp how some of these things work. An inertial guidance system, for example, or the MIRVing process by which a single missile can target ten or more sites on the ground with stunning accuracy. I came away from all of these conversations with the same impression: that the men I had talked to were able and conscientious, that there was no limit to what technology can be made to do, and that outside the gates is the world of the Miracle Mile, where everything is quick, slick, and cheap. In a missile everything is the best—the brass fittings, printed electronic circuitry, floating guidance systems, computerized fuel ignition, and so on. But in the world where we all live the subways are filthy, the cars are plastic and vinyl, nobody can afford to buy a house, the kids aren't learning anything in school, college tuition has just gone up twenty percent, Chrysler is tottering on the edge of bankruptcy, the steel industry needs special protection to survive, there are more people employed by McDonald's than by Ford. You can continue the list as well as I can.

We know what Reagan wants to do, and we pretty well know why. But tell me: is this really going to make us *stronger*?

THOMAS POWERS

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Jews, Catholics, & intellectual achievement

STEPHEN STEINBERG

HORACE MANN, the architect of the common school, once described education as "the great equalizer." Implicitly Mann recognized that the schools would function within the context of class inequality, providing the less privileged members of society with opportunities for social and economic advancement. In *Democracy and Education* John Dewey also wrote that "it is the office of the school environment . . . to see to it that each individual gets an opportunity to escape from the limitations of the social group to which he was born, and to come into contact with a broader environment." To this day, it is an article of faith in American society that education is the key to material success, and the key to eliminating social inequalities as well.

Consistent with this liberal faith in education, two general assumptions run through the social science literature on education and ethnic mobility. The first is that those ethnic groups that have taken advantage of educational opportunities have, for that reason, enjoyed comparative mobility and success. The second assumption is that the values of some groups have been saddled with anti-intellectual values or other cultural traits that discouraged their children from pursuing educational opportunities. To prove the cultural thesis, it is necessary to furnish independent evidence that some groups placed special value on education, and that this factor operated in its own right as a determinant of educational achievement.

Yet a number of writers have claimed such evidence by pointing to the cultural systems of certain ethnic groups that are thought to be compatible or incompatible with the requirements of modern education. This argument is commonly made with respect to Asians and Jews, both of whom have in fact achieved higher levels of education than most other groups in American society.

Of course, it is the Jews who are most often acclaimed, in folklore as well as social science, as a "people of the book." The implication here is that Jews owe their intellectual prominence to a reverence for learning that is rooted in their religious culture and that has been passed down through the ages. There is hardly a study of Jews in America that does not cite a "Jewish passion for education" as a major factor, if not *the* major factor, in explaining Jewish mobility. A typical exposition of this idea is found in Marshall Sklare's 1971 book on *America's Jews:*

> Jewish culture embraced a different attitude toward learning from that which characterized the dominant societies of eastern Europe. This Jewish attitude was part of the value system of the immigrants. It pertained to learning in general, though in the traditional framework it is most apparent with respect to the study of religious subjects.

According to Sklare and numerous others, the high valuation that Jews traditionally placed on religious learning was, in the New World, transferred to secular learning, and with this cultural head start, the children of Jewish immigrants were quick to climb the educational ladder.

A large number of empirical studies have documented Jewish intellectual achievements. It is known that, compared with most other groups, Jews are more likely to go to college, especially highly competitive colleges, to excel once they are there, and go on to graduate and professional schools. Studies have also shown that Jews are disproportionately represented among the teaching faculties of the nation's colleges and universities and this is especially so in the leading research institutions. Still other studies have shown that Jews have produced more than their share of eminent scholars and scientists, and of course there has been much preoccupation with the fact that Marx, Freud, and Einstein, three of the towering figures of modern history, have been Jewish. As in the case of Jewish economic success, the fact of Jewish intellectual prominence can hardly be disputed. Rather it is the interpretation of

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this fact—specifically, the notion that Jewish educational achievements result from a reverence for learning embedded in Jewish history and culture—that is problematic.

CAN JEWISH INTELLECTUAL traditions, rooted in premodern and prescientific systems of thought, explain the academic achievements of Jews in twentieth-century America? This is the question raised by anthropologist Miriam Slater, who did a "content analysis" of Jewish scholarly traditions. Slater argues that the style and content of traditional Jewish scholarship were fundamentally at odds with the requirements of modern secular education, and if anything would have operated as a deterrent to educational achievement in America. For example, whereas shtetl learning involved a ritualistic preoccupation with Talmudic legalism, Western education is highly pragmatic, innovative, and oriented toward lucrative employment in the marketplace. In Slater's view it was a striving for material success, and not a passion for learning, that spurred Jews up the educational ladder.

Slater is not the first to suggest that the specific content of traditional Jewish education was incompatible with modern secular education. For example, in his study on the historical evolution of science, Lewis Feuer writes of Talmudic scholarship that "this sterile type of 'learning' and disputation was an obstacle to the development of science among Jews, a hurdle they had to surmount."

Yet the issue that Slater raises is a spurious one. What sociologists have argued is not that Jewish intellectual traditions were important in and of themselves, but rather that they fostered a positive orientation toward learning that was easily adapted to secular education.

An alternative to this cultural theory is a social class theory that does not deny the operation of cultural factors, but sees them as conditional on preexisting class factors. Whereas the cultural theory holds that certain groups placed unusually high value on education, which resulted in greater mobility, the class theory turns this proposition around, and holds that economic mobility occurred first, and that this opened up channels of educational opportunity and engendered a corresponding set of values and aspirations favorable to education. Obviously, education allowed these groups to consolidate and extend their economic gains, but these were gains that initially occurred in the occupational marketplace without the benefit of extensive education.

The conclusion that economic mobility preceded the Jewish thrust in education is also suggested by Herbert Gutman's analysis of 1905 census data. Gutman did a comparison of two immigrant Jewish neighborhoods on New York's East Side: Cherry Street, one of the section's poorest neighborhoods, made up largely of rank-and-file workers; and East Broadway, a somewhat more prosperous neighborhood largely inhabited by businessmen and professionals. The contrast between the two neighborhoods in terms of the mobility patterns of the next generation is striking. On Cherry Street almost all of the children in their late teens had left school and gone to work, generally at low-status, blue-collar jobs that barely raised them above the level of their parents. However, the children of the more affluent families on East Broadway were making a breakthrough into higher-status white-collar occupations and the professions.

Though Gutman's data are far from conclusive, they are consistent with other historical data suggesting that economic success was a precondition, rather than a consequence, of extensive schooling. There is no evidence to indicate that the children of Jewish rank-and-file workers received more education than other immigrant children of the same social class. If this assumption is correct, then the greater overall success that Jews experienced stems from the fact that Jews had an occupational head start compared to other immigrants, (see box on the next page) that this resulted in an early economic ascent, which in turn allowed more of their children to remain in school and avail themselves of educational opportunities.

What conclusion, then, can be drawn concerning the relationship between Jewish cultural values and Jewish educational achievements? It goes without saying that the educational levels that Jews finally attained would not have been possible without a corresponding set of supportive values that encouraged education, defined college as a suitable channel for social and economic mobility, and idealized intellectual achievement. But were these values distinctively part of a religious and cultural heritage, or were they merely cultural responses of a group that had acquired the economic prerequisites for educational mobility at a time when educational opportunities abounded?

There is a sense in which both these questions can be answered affirmatively. Even if Jews placed no special value on education, their social class position undoubtedly would have led them to pursue educational opportunities anyway. But Jews *did* place a special value on education, and this helped to impart the pursuit of educational opportunities with deeper cultural significance. Given the role of study in Jewish religion, the transfer of these values to secular learning tended to legitimize and sanctify a worldly desire for social and economic improvement. But these values only assumed operational significance in their interaction with a wider set of structural factors, especially the advantageous position of economically mobile Jews and the favorable structure of educational opportunity that they encountered. It was because education carried with it such compelling social and economic rewards that the traditional value on education was activated, redefined, and given new direction.

IN MATTERS OF education, Catholics stand in historical counterpoint to Jews, lagging behind in areas where Jews have excelled. This has sometimes led to invidious comparisons between the two groups. For example, Thomas O'Dea, a leading Catholic scholar, wrote in 1958 in *American Catholic Dilemma*:

> It is doubtful that even the Irish immigrants, perhaps the poorest of the nineteenth-century arrivals to these shores, were much poorer than the eastern European and Russian Jews who came after 1890, except possibly in

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the worst years of the Irish potato failure of the 1840s. Yet these eastern Jews . . . have contributed a larger proportion of their children and grandchildren to academic and scholarly life than have Catholic immigrants as a whole.

Having assumed that Catholics and Jews started out in the same place in the class system, O'Dea implicitly dismisses class factors as irrelevant to the question of why Jews have produced a greater number of scholars. But, although Jewish immigrants were poor, they were much more urbanized than other immigrants and had social class advantages, in the form of literacy and occupational skills, that resulted in more rapid economic mobility. Thus, O'Dea's unfavorable comparison between Catholics and Jews is based on a false assumption.

Yet O'Dea's failure to consider class factors has been characteristic of nearly half a century of social research, and has resulted in a castigation of Catholicism itself for the underrepresentation of Catholics among the nation's scientists and scholars. For example, in 1931 *Scientific Monthly* published an article on "Scientific Eminence and Church Membership," in which the authors reported that Unitarians were 1,695 times more likely than Catholics to be listed among the nation's eminent scientists. The data seemed to give credence to the popular stereotype of the Catholic Church as a dogmatic and authoritarian institution that restricts free thought and scientific inquiry. The authors thus concluded that "the conspicuous dearth of scientists among Catholics suggests that the tenets of the church are not consonant with scientific endeavor."

Several decades later, in his book on *Anti-Intellectualism in American Life*, Richard Hofstadter also scored Catholics for having "failed to develop an intellectual tradition in America or to produce its own class of intellectuals. . . ." Like earlier writers, Hofstadter automatically assumed that the low level of Catholic representation among scholars is symptomatic of an anti-intellectualism rooted in Catholic religion and culture.

The same inference is made in Kenneth Hardy's 1974 study of the "Social Origins of American Scientists and Scholars," published in *Science* magazine. Hardy ranked American undergraduate colleges in terms of their "scholarly productivity," as measured by the relative number of their graduates who went on to receive Ph.D.s. Like women's colleges and southern colleges, Catholic colleges turn out to be low in scholarly productivity. Hardy's interpretation of these findings is altogether circular. He assumes ipso facto that those institutions low in productivity are marked by anti-intellectual, antidemocratic, and antihumanitarian values that are antithetical to scholarship. But the only evidence he has that institutions have such retrograde values is that they are very low in productivity.

A more plausible explanation, however, is that such colleges tend to attract students from less privileged backgrounds who have lower academic qualifications from the start, and who are less likely to aspire to careers that entail graduate education. Indeed, Alexander Astin has shown that it is not the attributes of colleges that determine their productivity of future

THE URBANIZED JEWS

THE MAJORITY OF Jewish immigrants after 1880 were poor, but there were important differences between Jewish and non-Jewish immigrants that go back to their European origins. Though some Jews, especially in Poland, did live in *shtetls*, the small-town Jewish communities of Eastern Europe that dominate our image of Jewish origins, by the end of the nineteenth century large and increasing numbers of Jews lived in cities. According to an 1897 Russian census, there were nearly five million Jews in Russia, 94 percent of whom lived in the Pale, the western provinces where most Jews were required to live. By one estimate, as many as three-quarters of the Jews in the Pale lived in urban areas; a more stringent definition of "urban" still put almost half the Jews in that category. Earlier, Eastern European Jews, prohibited from owning land, had typically occupied the interstitial positions (merchants and traders) linking urban and rural economies. During the nineteenth century, however, a series of economic dislocations undermined the role of Jews as middlemen, and legal restrictions were imposed on Jewish commerce. The result was a steady migration from countryside to city.

What was most significant about the urban background of Eastern European Jews was that they worked in occupations that prepared them for roles in a modern industrial economy. According to the 1897 census, thirty-eight percent of Jews were employed in manufacturing or as artisans and another thirty-two percent in commerce. Only three percent of Jews (as compared with sixty-one percent of Russia's non-Jewish population) were in agriculture. In a word, Eastern European Jews were not peasants.

Jewish capital, as well as Jewish labor, played an important role in a number of key industries, and commerce in the Pale was even more heavily Jewish. This did not mean that Jews were prospering in Eastern Europe. Most "merchants" were little more than petty traders. For those who worked in factories, wages were pitifully low. Despite their poverty, however, Jewish immigrants were concentrated in economically advanced sectors of their countries of origin.

In contrast, the vast majority of other immigrants who came during the same period were peasants or, more often, farm laborers. According to data collected by the U.S. Immigration Commission in 1911, among Jewish immigrants arriving between 1899 and 1910, two-thirds of the adult labor force, or sixty-seven percent, was classified as skilled. The corresponding figure for southern Italians was fifteen percent; for the Irish, thirteen percent; for Poles, six percent. No other immigrant group arrived in America with such an array of industrial skills, skills that corresponded with remarkable precision to needs in the American economy.

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Ph.D.s, but rather the attributes of the students they recruit. In fact, those Catholic colleges that maintain high entrance standards—for example, Georgetown University, Boston College, Loyola University, and the Catholic University of America—all have above-average records for producing future Ph.D.s. Thus, there is no basis for attributing the generally lower rates of scholarly productivity of Catholic colleges to the intellectual quality of these institutions, much less to a specific set of anti-intellectual values rooted in the Catholic religion.

WHY, THEN, have Catholics produced fewer scholars and scientists than other groups? What was the meshing of culture and circumstance that obstructed educational progress for Catholics? As a first step in addressing this issue, it is necessary to consider the varied ethnic composition of the Catholic population. It makes little sense to treat Catholics as a monolith, especially given the fact that the ethnic groups that made up the nation's Catholic population occupy such different positions in the class system. As Andrew Greeley has shown, Irish and German Catholics rank well above the national average on measures of income, occupation, and education, while Poles, Italians, Slavs, and French are closer to average. These differences themselves suggest that religion may be less important as a factor in explaining social class outcomes than factors associated with the nationality of particular groups. In order to explore this further, it will be useful to focus on Italians, since they constitute the largest Catholic group in the last great wave of immigration, and because Italians have often been singled out as a group whose values are said to be inimical to education.

Most Italian immigrants came from the underdeveloped provinces of Southern Italy, where they worked as landless peasants. This helps to explain not only why Italians were less mobile than other groups, but also why they would have exhibited different attitudes toward education. Obviously, immigrants from peasant backgrounds were not likely to have the same outlook upon education as other immigrants, including Northern Italians, who came from more industrially advanced sectors of their countries of origin. Given the fact that Italian peasants were tied to the soil, formal education had little value for individual or collective survival.

A more basic reason for the high rate of illiteracy that prevailed among Italian immigrants was that schools were poor or nonexistent. As John Briggs has shown in a recent study, in areas where education was available, illiteracy was far less prevalent.

In short, if Italians and other Catholics have not excelled academically, this cannot be blamed on a value system that discouraged education, since these values themselves only reflect the operation of social class factors and the unfavorable structure of educational opportunity that confronts the lower classes generally. As in the case of Jews, Catholics had to secure an economic foothold before their children could make significant advances up the economic ladder.

Since the Second World War, however, Catholics have substantially improved their collective position in the class system, as data from a survey conducted a decade ago by the Carnegie Committee on Higher Education on the social class origins of college faculty reveals. Respondents were asked about the occupation of their fathers. The category labeled "working class" included both blue-collar and those in low-level white-collar occupations such as clerical and sales workers. The survey revealed that relatively few Jewish scholars, and many more Catholics, have their origin in the working class. The figure for Jews is 25 percent; for Protestants, 32 percent; for Catholics, 45 percent. What is especially notable is that even among older age cohorts, relatively few Jewish faculty come from working-class backgrounds.

An unusually large number of Jewish faculty had fathers who owned small businesses. Indeed, this is the case of slightly over half the Jews in the oldest age category, and a third of these in the youngest age category. As observed earlier, many Jewish immigrants were able to use their prior experience in commerce as an avenue of economic mobility. The data now indicate that it is the children of these businessmen who went on to become scholars and scientists in disproportionate numbers. On the other hand, the Jewish working class has never been a major source of Jewish scholars.

The pattern is quite the opposite for Catholics. In every age cohort four out of every ten Catholic scholars come from working-class backgrounds, and on the basis of what is known about the occupational concentrations of Catholics in the society at large, it is safe to assume that Catholic scholars are typically coming not from the bottommost strata, but rather from stable working-class occupations that offer an adequate, if marginal livelihood. This is a more precarious economic base than existed for Jews, which helps to explain the lower representation of Catholics in the academic profession.

Given the disadvantages with which Catholic immigrants started life in America, it is not surprising that they required another generation or two to produce their numerical share of scholars and scientists. Thomas O'Dea was too quick to dismiss immigration and problems of assimilation as factors bearing on "the absence of intellectual life" among Catholics. The fact that the great majority of Catholic immigrants came from peasant backgrounds was of enormous consequence. Not only did high levels of illiteracy slow the pace of cultural adjustment, but Catholic immigrants also lacked the kinds of occupational skills that facilitated economic mobility for other groups. These conditions also presented formidable obstacles to intellectual achievement, especially in light of the class character of American higher education, and the many obstacles that make it difficult for members of the lower class to attend college. However, as Catholics have gradually improved their position in the class system, their children are going to college with greater frequency, and as in every group, a certain number of them pursue academic careers and become scholars of distinction. The scenario is no different for Catholics than for other groups. It has only taken longer to play itself out.

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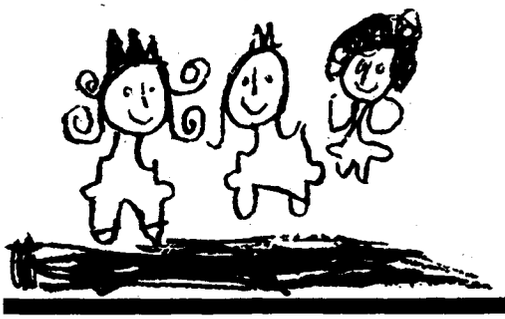
ANOTHER SIXTIES SOCIAL PROGRAM THAT WORKS



Report card for Head Start

RICKI FLANDERS

IT WAS NOT LONG AGO that Head Start, now included among the seven "safety-net" programs exempted from budget cuts, was a typical example that hard-nosed social critics liked to cite in demonstrating what was wrong with the Great Society and social intervention in general. A federally funded preschool program for disadvantaged children, Head Start was obviously begun, in 1965, out of praiseworthy motives. Who could oppose an effort to compensate for the materially and educationally impoverished home environments that had already affected many children by the time they reached kindergarten or first grade?

A lot of people could and did, once the results of the first national study of Head Start were published in 1969. That study, carried out for the Office of Economic Opportunity by the Westinghouse Learning Corporation and Ohio University, showed that on a variety of learning readiness and achievement tests, plus some attitudinal assessments, children who had gone through a summer or a full year of Head Start were not much ahead of their peers by the time both groups reached second grade.

If there were people who had imagined that a one-year preschool program could effect a miraculous transformation, they had every reason for disappointment. But the reaction to these first results was wider. The contrast between the enthusiasm and good intentions that had launched Head Start and the minimal results reported in the national study seemed to support the case made by skeptical critics of planned social intervention. Social problems were "complex"; solutions were likely to be "counter-intuitive." Not only were good intentions and the strong feelings that persuaded people to back special preschooling for the poor children not enough, they were apt to be misleading. The fact that Head Start parents had become firm supporters of the program, assuring its continuation despite the negative reports, only reinforced these critics in their skepticism. In their eyes, a discredited social program was perpetuating itself by creating an uninformed but self-interested constituency—a case of what David A. Stockman came to call the "social pork barrel."

Naturally defenders of Head Start complained that the evaluation was premature—the program was only a few years old. More than that, they went to work dissecting the methodology of the study and revealing its various shortcomings. (In fact, the authors of the national study had conceded its "very real limitations" and pointed to the questions it had *not* addressed.) But the outcome was something of a standoff. Head Start continued to enjoy public support, but among professional educators and policy-makers the fact that its results could be so hotly contested became another element in the general impression that Great Society programs had "failed."

A decade later, however, many more studies have accumulated, and a significant number in the past few years—longitudinal evaluations, in particular—*have* shown long-term benefits for Head Start children.

One of the more recent evaluations reports on students who, starting as three-year-olds, participated in the Perry Preschool Project in Ypsilanti, Michigan, between 1962 and 1968. They are compared with a control group of like number and parallel social and intellectual characteristics who did not participate in the program. The study follows both groups through the age of fifteen.

The first thing to be said about the evaluation, done by L. J. Schweinhart and D. P. Weikart of the High Scope Educational Research Foundation Center for the Study of Public Policies for Young Children, is that it has been admirably designed. It is not confined to the usual quantitative measures of IQ and achievement tests but extends to data on such vitally important questions as deviant school behavior, delinquent social behavior, effects on teenage employment, number of years spent in special education, school commitment and satisfaction (of both students and their parents), aspirations, use of leisure time, and self-concept. By choosing randomly among children of the same age and in the same low socio-economic neighborhood for placement in either the experimental or control groups, the study emerged with two groups having the following equivalent characteristics:

Median school of parents was 9.4 years. Half the families were headed by a single parent. Two of five families were without an employed adult; unskilled employment marked the rest, and half the families relied on welfare assistance. IQ range of children was between seventy and eighty-five with a median of seventy-nine, an IQ level generally classified as "educable mentally retarded." All participants were black. Family mobility was remarkably low with fifty percent having

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moved only once during the entire period under study, resulting in a very low attrition rate.

Like all programs lumped together under a general name, Head Start programs vary enormously across the country. Some follow the patterns of expensive private preschool nurseries more or less based on the learning theories of John Dewey and Jean Piaget and called "developmental." Some are highly structured with "basic skills" and drill occupying the major portion of the school day. Between and among these two are a variety of actual settings. Children in the Perry Preschool Project attended school for twelve-and-a-half hours each week for thirty weeks during the school year. Each child and mother were visited at home for another one-and-a-half hours each week. The teacher-child ratio was one to five or six. At first the program was oriented toward pencil-and-paper work and focused "on the alphabet, colors, and shapes." Later, the project began to include children in planning of activities and to "focus on learning directly from concrete experience and its expression in language."

WHAT, IN SUMMARY, did the evaluation find?

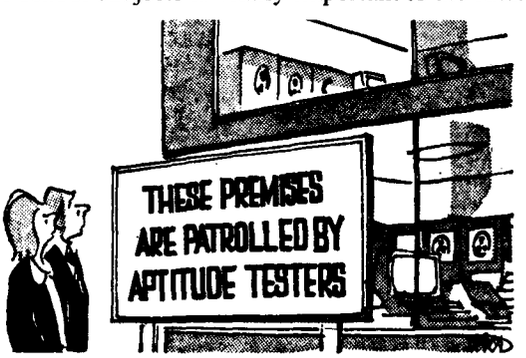
- Between the ages of seven and ten, children who had been in the preschool program did five to seven percent better on achievement tests than those in the control group. At age eleven the difference dropped to two percent, but by fourteen the figure rose to eight percent.
- The amount of special education "required and received" for Head Start children was half that of the control group.
- Over half of the Head Start parents expressed satisfaction with their children's school performance by the time the children were fifteen while a little more than one quarter of the other group's parents did so.
- On eighteen items related to school behavior as rated by teachers and as reported by students, the Head Start students showed less deviant behavior than their counterparts.
- The Head Start group scored lower than the control group on self-reported delinquent behavior ranged on a scale of less to more serious scale of legal offenses.
- Teenage employment during the school year was noticeably higher among the "Headstarters," with twenty-nine percent of the experimental group and only sixteen percent of the control group currently working.
- On a series of variables classified under the rubric "General Social Patterns," there were no group differences found. These included such items as self-concept, only slightly favoring the "Headstarters," and parent-youth relationship, with no discernible effect except for the previously reported parental satisfaction with the Head Start children's schooling.
- On the use of leisure time by both students and parents, there was also no significant difference found.
- Commitment to schooling, measured in the early years by teachers who rated student motivation and in the later years by fifteen-year-olds who made self-ratings on a list of items, appeared to be significantly higher among "Headstarters." From kindergarten through third grade, teachers consistently rated them as higher in motivation and school potential. At fifteen, the Head Start students tended in larger number to believe that all people should have at least a high school education, stated a preference for remaining in school to taking a "very good job," and believed that schooling was worthwhile even apart from its practical value. Seventy-seven percent of this group said they had thought of going to college as opposed to sixty percent of the control group. On the other hand, "Headstarters" were no more certain that they would actually graduate from high school than the control group members. The authors speculate, but to no persuasive conclusion, about this higher level of aspiration (going to college) than of expectation (graduating from high school).

THE IQ SCORES OF both groups improved every year, although showing an increase which was slower than that of age mates in more favorable environments. The "Headstarters" exceeded the control group by twelve IQ points after one and again after two years of preschooling. After one year of kindergarten this decreased to a six-point difference and finally leveled off by the end of second grade.

All kinds of explanations have been advanced for the failure of poor black students to sustain initially higher IQ levels which result from preschooling. They range from the belief of Jensen *et al.* that the average black person is genetically less endowed with "conceptual" intelligence to a variety of convictions about the most appropriate age at which to introduce a child to a richer environment.

The authors suggest a more sensible hypothesis. They say that "cognitive ability is always under the influence of the environment, whether a preschool or elementary school environment or any other context in which one spends a great deal of time. Since some environments, such as those associated with one's socio-economic status, are persistent if not permanent, their effects can indeed be long-term. Much effort has been expended by Jensen and others in building a case against interventions which seek to improve cognitive ability. The alternative challenge is to design educational environments that *consistently stimulate and support children's cognitive growth*" (emphasis added).

To which one might hasten to point out that the school environment, important as it is, is but one part of the child's total environment and that cognition does not develop solely through the school experience. Furthermore, while the handling of school subjects is vitally important to the future of a



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child, the IQ test may not be the most appropriate measure of cognitive ability. In the light of the real cognitive and social gains reported by Schweinhart and Weikart, the failure to maintain a significant IQ differential should not be too disheartening.

NO REPORT THESE days is quite complete without a hard look at something called "cost-benefits." The estimated costs for the project were $5,984 per child for the two years of attendance. The estimated benefits for the lifetime of a child are $14,819 with the figure corrected for inflation. This, the authors say, represents a 248 percent return on the original investment. Such a figure should gladden the heart of the most incorrigible Scrooge.

The way in which these figures were calculated is far too complicated for adequate summary. Suffice it to say that the factors taken into account were the money value of the mother's released time; the public school savings most particularly related to special education placement, grade retention, and specialized help; and increased projected lifetime earnings. On this last, the authors say that the projected marginal earnings of the Head Start group over the control group is $10,798 per person in 1979 dollars.

Other potential benefits include a reduced delinquency rate, a decreased need for welfare assistance, and a lower rate of need for social services.

The March 1981 issue of *Scientific American*, in its "Science and the Citizen" column, briefly discusses another report, "Head Start: A Successful Experiment" by Bernard Brown and Edith H. Grotberg. This summarizes and reviews data from many evaluations collected by the Consortium for Longitudinal Studies. The magazine says that the data indicate "long term positive effects . . . in both cognitive and noncognitive areas." Preschool graduates had significantly fewer later school failures and, in conformity with the Perry School study, had significantly higher achievement orientation.

It would be naive to suppose that the last word has been said on the effectiveness of Head Start. Programs like Head Start should be subject to continuing examination, in any case. Much needs to be learned about the different approaches to preschooling, and education at every level could profit from better conceptions of cognition and learning than are now prevalent. It would be exhilarating to think that people with the apparent conscience, experience, flexibility, and intelligence of the authors of the Perry Preschool Project study would design elementary and secondary school programs into which the beneficiaries of a good preschool program could enter so that such environmental advantages could continue for at least thirteen more years of schooling.

The moderate but distinct benefits of preschooling reported in these studies do not, of course, support the idea of Head Start as a miracle drug that can suddenly and decisively counter the effects of poverty or social deprivation. However, the results do vindicate the commonsense conviction that a social intervention like Head Start can make a real difference. These days, that's no small matter.

Recordings

A TELEMANN PASSION

WORLDLY YET COMPELLING

WE HAVE strange misconceptions about the musical Baroque. Ask someone to name a piece by Bach, and the likely answer will be one of the six *Brandenburg Concertos*; mention Vivaldi, and the response will probably be the group of concertos known collectively as the *Four Seasons*. We identify Telemann with his suites and concertos, Pachelbel with his ubiquitous *Canon* (actually a set of variations on a ground bass). In other words, when we think of the Baroque, we usually think of instrumental music.

Yet the Baroque was really a vocal age. Bach's oratorios, Passions, Masses, motets, and well over two hundred cantatas form the bulk and heart of his output; the same might be said of Vivaldi's forty-six operas, thirty-nine cantatas, and over sixty sacred works, and Handel's forty-plus operas, twenty-odd oratorios, and hundreds of other vocal pieces. But of all the major Baroque composers, it is undoubtedly Georg Philipp Telemann (1681-1767) whose vocal music has been most shamefully neglected.

True, Telemann, by far the most prolific composer of his time, wrote something approaching one thousand suites, concertos, and miscellaneous instrumental pieces (Telemann's music is far from being thoroughly catalogued, and as in the case of most Baroque composers much has been lost). But he also wrote some three thousand motets and cantatas, about forty operas, more than fifty Passions, plus a healthy number of oratorios, funeral and wedding pieces, and other occasional works. You would never know it through the Schwann catalog of domestically available recordings. Some three densely packed pages are given over to Telemann recordings (including a disc of instrumental music by Banchetto Musicale on Titanic TI-36), but of the many listings only two (the comic opera *Pimpinone* and five albums of cantatas) are allotted to vocal music (more vocal Telemann is available by mail order through the Musical Heritage Society).

Fortunately this deplorable situation has been partially rectified by a superb new release from the enterprising if oddly named company Titanic Records of the composer's 1744 setting of the St. Luke Passion, cleverly timed both for Easter week and Telemann's birthday tercentenary.* We have had Telemann Passions on record before, notably Kurt Redel's long-deleted mid-sixties tapings for Philips of the 1730 St. Matthew Passion and the 1759 St. Mark Passion (the latter is still available in Germany). There is also another recording of the 1744 St. Luke Passion, on the German label Cantate, a performance reported in the British journal *Gramophone* to be "adequate but little more." At any rate, this new Titanic

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album is the only Telemann Passion you are likely to find in your local record shop. Moreover, it is to the best of my knowledge the first Telemann Passion to be recorded with period instruments, and is surely the most stylish and satisfying re-creation of a Telemann Passion yet committed to disc. Before going into performance specifics, it would be advantageous to consider the nature of this work and Telemann's position in the history of the Baroque Passion. (Readers interested in pursuing Telemann and the history of the Passion in more detail are directed to Basil Smallman's excellent study *The Background of Passion Music* (Dover paperback). Sadly, the only book-length treatment of Telemann in English, by Richard Petzoldt (Oxford), is less than satisfactory. Telemann's 1744 St. Luke Passion has been published in an edition by Hans Grischkat [Die Kantate nr. 210, Hänssler Verlag, Stuttgart, 1966].)

For sheer quantity, Telemann forms a class by himself. He wrote more than fifty Passions, of which perhaps half that number have survived (only five are available in modern editions, alas). Compare this with Bach's five (two surviving) and Handel's two. Telemann had virtual control of Hamburg's musical life from his arrival on the scene in 1721 until his death in 1767. He served as director of the Opera, supervisor of the various annual civic ceremonies, cantor at the Johanneum, and musical director of the five parish churches. One of his many duties was to compose a new Passion each year for Easter week performance in these five churches. Following a Hamburg tradition passed down by his predecessor Joachim Gerstenbüttel, Telemann did not restrict himself to the St. Matthew Passion, by far the most musically popular of the four Gospel versions of the Passion story, but took care to set each version in recurring biblical sequence, beginning with his St. Matthew Passion of 1722. Moreover, he used a different poetic text each time. Confusing? The explanation is simple: by this time the most common musical Passion settings were so-called *oratorio Passions*, where the familiar Gospel text would be amplified by non-Biblical poetry for the arias and chorales. This permitted personal commentary on various elements of the Passion story. The poet for Telemann's 1744 St. Luke Passion is unknown.

For most readers, Bach's St. John and St. Matthew Passions, both written in the 1720s, exemplify our primary notion of an eighteenth-century Passion setting. This is in a way unfortunate, for while these sublime works unquestionably represent the pinnacle of Passion composition, they are hardly typical of the age. Telemann's Passions are much shorter, much simpler, far more theatrical. The 1744 St. Luke Passion, for example, lasts about ninety minutes; a performance of

Bach's St. Matthew Passion can easily run upwards of three hours. Telemann's orchestration is also considerably less complex. This St. Luke Passion calls only for strings, an oboe alternating with an oboe d'amore, a flute, and continuo. Gone are Bachian arias with elaborate obbligato instrumental parts; Telemann rarely uses instruments soloistically. Bach's polyphonically and harmonically rich chorale settings give way in Telemann to far more straightforward music, intended for congregational participation (an aspect of this music lost in today's concert performances). Telemann's *turba* choruses, too, are terser than Bach's. Most run only thirty seconds or so; with the exception of the non-biblical chorus "Ach, Klage" ("Oh, lament") none of Telemann's choral numbers lasts longer than about a minute. Like Bach in his St. Matthew Passion, Telemann consistently frames the words of Jesus with a three-part string accompaniment, but whereas Bach resorts to a slow-moving chordal "halo" effect, Telemann invariably composes melodic filigree against Jesus's solo lines.

Bach for most of his life was primarily a church composer (he never wrote an opera), a great consolidator rather than an innovator. Telemann, on the other hand, was every bit as much a man of the theater as of the church, and took pains to be in the forefront of the latest musical styles. Bach's Passions are consequently grandly scaled, deeply reverential, profound, Telemann's less devout but perhaps more human. Consider the 1744 St. Luke Passion's first aria, "Die freundlichstein Küsse" ("The Friendliest Kisses") for soprano. Its bouncy, taunting, mercurial style is totally alien to Bach's somber Passion world. Telemann utilizes his remarkable descriptive powers to vividly convey such phrases as "schändlichsten Verräterei" ("vile treachery") and "schmeichelnden Lachen" ("flattering laughter"). Even more tuneful, with scarcely a trace of darker emotions, is the irresistible soprano aria "Wie sich ein einz'ges Lüftchen regt" ("As a tiny breath of air stirs"), delightfully frisky, even frivolous.

By no means, however, should this St. Luke Passion be construed as a light work. The tenor aria "Du, o ewiges Erbarmen" ("You, Oh Eternal Compassion") achieves real poignance through its piercing dissonances and expressive appoggiaturas. Telemann creates enormous tension in his "Kreuzige" ("Crucify") chorus by having each voice quickly enter in imitation a step higher than the last, thus forming some wrenching dissonant clusters, though, curiously, he dissipates

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**Telemann; 1744 St. Luke Passion.* Susan Larson, soprano; Ray DeVoll, tenor; Karl Dan Sorensen, tenor (Evangelist); James Maddalena, director. Titanic Records Ti-87/89. If unavailable locally it may be obtained directly from Titanic Records, 43 Rice St., Cambridge, MA 02140 for $18 postpaid. The originally announced release date of March 14, the day of Telemann's birth, has been postponed till the end of May.

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the accumulated tension by ending the chorus homophonically, in sweet C major.

There is hardly a weak number in the score. Particularly stunning—and decidedly unusual from the normally conservative Passion perspective — is a bravura aria for Jesus (traditionally Jesus was restricted to recitative, and to the Gospel text), "Ihr werdet mich sehen mit feurigen Flammen" ("You will see me with fiery flames"). This is a thrillingly dramatic number, concerto-like and highly rhythmic, with wide leaps in the voices and rapid scale figures in the orchestra. If Telemann is here at his most Vivaldian, he appears at his most Bachian in the tenor aria "Holdselige Worte" ("Most gracious words"), sung by one of the two criminals crucified together with Christ. This aria possesses such exquisite refinement and melting beauty that one is drawn to it again and again. In sum, Telemann's 1744 St. Luke Passion is a work of considerable skill and substance, full of worldly wisdom. One can readily understand why Telemann was widely regarded by his contemporaries as the greatest German composer of his age. And one can wish for more opportunities to hear Telemann's large-scale vocal music.

Undoubtedly a large part of this Passion's powerful impression stems from the first-rate performance it receives here. The forces are appropriately small. There are but four soloists, sixteen choral members, and an orchestra of fifteen. The orchestra, the Boston-based Banchetto Musicale, now in its eighth year, plays exclusively on Baroque instruments or copies thereof. A measure of their expertise may be gleaned from the fact that this album preserves a live performance, taped in Boston's Jordan Hall on March 28, 1980. (Live recording has its disadvantages too; a decision was made to cut one number, the soprano aria "Schönste Freudin," due to performance difficulties.) Martin Pearlman directs an unmannered yet highly sympathetic account, very well paced. Tempos are uniformly convincing; there are countless lovely details of phrasing, yet nothing is exaggerated. The chorus may be a trifle unpolished and raw-sounding, but their efforts are consistently vital. All the soloists are impressive. Susan Larson boasts the greatest sheer talent, with a fresh, agile voice, a fine sense of drama and style, and some masterly ornamentation, particularly in her final aria. James Maddalena uses his resonant tone and fine musicality to create a warmly human portrayal of Jesus. Neither Ray DeVoll nor Karl Dan Sorensen possess sensuous voices (Sorensen's is in fact rather dry), but both these tenors convey considerable stylistic acumen and textual sensitivity. Sorensen's understated Evangelist gains in impact as the tale progresses.

The sound on my test pressing, while hardly of audiophile quality, is extremely satisfying: clear, thoroughly natural, well-balanced, with excellent spatial qualities and a refreshing lack of gimmickry.

This is an important release. It demonstrates the high level of achievement in "authentic" Baroque performance in this country, it offers a new, deeper perspective on Telemann's accomplishment, and it provides an alternative view of the Passion, one both engaging and moving. DERRICK HENRY

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Jock Henderson

Eurydice or Eve

Let me be the snake in the grass or the garden,
And you can be Eurydice or Eve.
Beware of my flippant tongue and my forked nose.
Why don't you fall out of your tree
And walk down the garden path towards me?
I will strike Venusian venom into your foot or
Offer you destiny in a poisoned apple as you pass.
After we have met and lingered,
You will know the cusp of your third eye opening.
You can live through the myth of the fallen woman.
Hurry up, Eurydice;
Eve, I need you badly.
Orpheus and Adam are lost to the inquisitors.

I lie in wait among the grassy roots.
Offer me your foot, and my spine will
Twine around your ankles
And drag you to the underworld.
When Orpheus looks back into your face,
He will be torn limb from limb
By blood lechers at the discotheque of lesbos.

I hold the apple to your lips.
Bite into the core, and its meat
Will teach you the secret of the asp
In violation of your right to paradise.
When Adam eats out of your hand,
He will be thrown down from Eden
And detained as a junkie in outer space.

My darling goddess, Eurydice;
Eve, my sweetmeat of lamb.
Though a lesbian couple,
Your myths can be celebrated by man.
You can share me as equals,
I, faithful to your demands.
One or both, you may if you will,
Inflate the raft which saves my life,
Or at any event,
hears my last gasp
Deep, deep
In the seashell hollows of your ears.

Joan Ritty

Excuses

What the dove asks
in the gray gauze morning
isn't clear.
I have heard the same quiet question
in other places.

Once, in San Diego, a trollop
answered, and the bald professor
she slept with
pretended to be deaf,
as if words were
excuses for silence.
I do not hear the cat walk,
I do not warn the dove.

Joan Walsh

In Trust

I saw my mother's back, a bow,
To which I owed the labor of my birth,
From out whose spine, my cradle,
I headed toward the land.
I saw her bend and root her hands,
Break back her nails on stones so deep
She could not rid them of their earth.
She sought to throw up rocks to God
Who put her in these widow's weeds.
She screamed, I cried, and when she turned
Her fasted face (oh yes oh yes) she looked for
Something to amuse.
She searched, and found a pennyweight
For me to practice on.
I threw, I threw but it stayed in my hand,
My fist doubled over, slipped under my nail.
It brought me pain the length of my arm.
Then terror told me what it would do
It lodged in my heart and with me it grew.

Christine Kaczynski Healy

An Abortion

Certainly she is dead
but it was done well
Winter poured snow like salt into her blood
until it caught up in her throat and won.
But no one then
had fire in the walls
to warm like love
neither did water jump like an eager dog.
Nobody then could warm the winters there
(except by sinews and bones born strong).
But here
Here was everything.
The streets really were gold when it needed to shine.

She could have been borne here
by cables of pen
by cables of ship.
Some cables in the brain
never connected one conception to another
and died again on the way to the heart.

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SIDE SHOWS

A LIGHT TOUCH—& OVER THE EDGE

COMEDIES are like atomic explosions. The boom occurs only when the material reaches a critical mass. A scene has to have at least a half-dozen separate actions going on together before any one of them can set me off. Once the chaos gets to that stage, all it takes to put me over the edge is some little detail. An incidental gag, a bit of by-play, a momentary side show, an understated line, a routine meant to be caught only in my peripheral vision—something like this is what always, finally, reduces me to hysterics. I still remember fondly Bryan Forbes's 1966 comedy *The Wrong Box* because of one moment in it when a gentleman who has been delivering a monologue to fellow passengers on a train (a monologue which has continued right through a train wreck) at last says, as if nothing had happened, "Well, I really must be going." To which a member of the servant classes sharing the compartment replies, his deference still intact, "Oh, would you, sir?" The line did me in. I laughed so hard, I banged my head on the seat in front of me.

Even movies that I don't find generally funny can sometimes sneak up on me if they can get enough goofiness like this going in one scene. The otherwise unmemorable *Semi-Tough*, a football comedy done several years ago with Burt Reynolds, Jill Clayburgh, and Kris Kristofferson, will always stay with me because of one deft gesture made during the wedding scene that climaxes the film. One of the ushers is a Reynolds sidekick, a defensive lineman whose character has been established earlier when Reynolds has to talk him out of dropping his date at a party off a roof. In the background of the wedding scene after he escorts another young woman to her seat, there is an instant before the cut-away when we see him suddenly plunge into the pew after her. Say good-bye to me, audience. When that gorilla went crashing into the pew after that girl, I was a goner.

Sidekicks often provide the side shows that put me out of control. Since comedy is based on stereotypes, on characters who can be reduced to monomanias like the sex-crazed lineman in *Semi-Tough*, the minor roles often provide a comedy writer with his best material. Such characters have to be done quickly, in a few, brief appearances, so they never have a chance to grow into anyone too complexly human to be funny. In Jean-Claude Tramont's *All Night Long*, the closest Gene Hackman comes to having a sidekick is having a teenage son, Freddie, played by Dennis Quaid. The relationship between Freddie and his father George has a lot of comic potential from the start, when George steals Freddie's mistress Cheryl (Barbra Streisand).

Quaid always seems to have a slightly cross-eyed look. This is very appropriate on the face of a character who has just lost his mistress to his own father. It's a look that hints at congenital idiocy, at a personality resulting, perhaps, from a little incest somewhere along the family line. This also strikes us as a pregnant implication, since Freddie and George are related to Cheryl as well as each other (she's some sort of cousin, I think). I noticed early in the film that Freddie is a boy with powerful appetites, for he drinks a gallon of juice and downs stacks of toast while casually chatting with his dad at breakfast one morning. I was therefore not surprised when Freddie accompanies Cheryl's husband to a showdown with George at a restaurant where George is working as a singing waiter, and as the husband shouts at George, who is trying to sing, Freddie begins to gobble down an order of shrimp scampi on George's tray. Now I know what the term "gag" means. It means while Freddie shovels in the scampi, I choke on my popcorn.

Only certain situations lend themselves to the kind of threering circus I find funny on the screen. The most common situation is a party, which is the ideal opportunity for the filmmakers to assemble all the characters, each trailing his own sub-plot behind him. W. D. Richter's script for *All Night Long* is an endless whirl of parties and little family get-togethers ranging from a funeral to a late supper which George catches his wife and her divorce lawyer sharing in their underwear. Needless to say, Freddie is on hand as well. The wonderful thing about a party is that it has lots of chances for distractions, irrelevancies, interruptions, and confusion. Neil Simon's *Seems Like Old Times* has almost as many party scenes as *All Night Long*. After introducing all the principals individually—Nick (Chevy Chase), who's kidnapped and forced to rob a bank à la Patty Hearst, Glenda (Goldie Hawn), who is Nick's ex-wife, and Ira (Charles Grodin), a D.A. now married to Glenda—the film convenes them for the first time at a cocktail party. The climax comes some days later when Glenda and Ira give the governor of the state a dinner party at which, to their disbelief, Nick serves the meal.

Chevy Chase has enough physical dexterity to steal any scene he's in with just the sort of by-play I find hilarious. In one scene where the rest of him is hidden under a bed, his hands alone supply the giggles. But again, a lot of the kicks in the movie come from the sidekicks. At least six or eight of these are dogs that the big-hearted Glenda, much to Ira's chagrin, has given a home. Like Nick when he's hiding under the bed, the dogs sometime play only a very oblique role in a scene. Their best moment comes when Glenda storms out of a room, and on the other side of the slammed door we hear them attacking her wildly, barking and yapping as she protests, "It's me, Glenda!"

Poor Glenda. Everybody she helps treats her this way. When Nick comes to her on the lam, she hides him over the garage in the same spirit in which she takes in the dogs, and with the same irritable response from Ira. Dogs and ex-husbands aren't all she takes in, though. She's a lawyer too, a public defender who gets off her underprivileged clients by promising to give them jobs. Her chauffeur, for instance, is an

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irresistible black delinquent, a parody of Rochester who hot-rods around in her car, wolfs down canapes when he serves at her parties, and takes swigs from the wine bottles intended for the dinner guests. The climax of this lunatic liberalism comes when Ira and Nick, who've been avoiding each other around the house, finally meet. The occasion is the dinner for the governor at which the other guest is a black lawyer on Ira's staff. The chauffeur, who was supposed to serve, has passed out, so Nick, who's snuck into the kitchen, decides to take his place. After he passes the first course around the dining table, Ira, Glenda, and the black lawyer, who are barely able to contain themselves at the sight of Nick, ask to be excused and follow him back into the kitchen. There, as Ira fumes, Glenda frets, and the dogs, being no fools, lie low, Nick cordially sticks out his hand to the black lawyer and says, "Ira, glad to meet you."

That was it. I was gone again, out in the aisle rolling around clutching my sides. There is an allusion intended by Simon's title, which refers not only to the renewal of Glenda's relationship with Nick, but also to the kind of comedy that was king in Hollywood in the thirties—the comedy of movies like *Bringing Up Baby*. The theatrical sit-coms Simon usually writes are what have replaced the old Hollywood style in recent years, but Simon obviously wants to show us he can work in that style, too. This he's accomplished. Nick's handshake with the black lawyer is the very essence of what "screwball" means in the term "screwball comedy."

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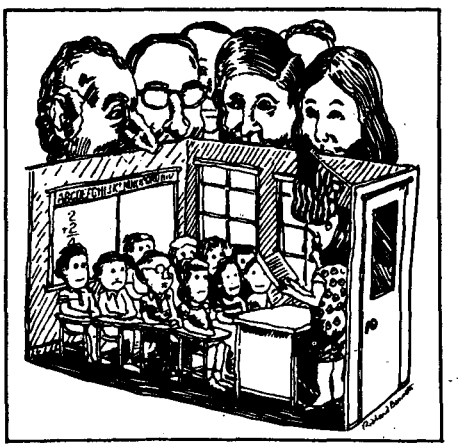

ROBERT BENJAMIN, a veteran reporter and education writer for the *Cincinnati Post*, has journeyed to seven schools and found his utopia: DISTAR. It works, it's cheap and it's simple to implement. Developed by a University of Illinois philosopher, Siegfried Engelmann, DISTAR is an all-encompassing educational method that has solved the age-old complexities of education. Its opponents? Knaves and fools who run the educational establishment in the interest of providing work for themselves.

Along with political rhetoric, Benjamin provides a superficial journalistic account of his seven good schools. For him, the more highly programmed and inflexible the method, the better. DISTAR is the best precisely because it literally "scripts" every word (and gesture) that the teacher and the child utter in unison. All the subjects of academic life are broken down into easily teachable and testable bits so that they can be covered in lock-step manner. DISTAR, asserts Benjamin, guarantees that every child will learn equally well and every teacher will be equally successful.

The primary proof he offers is a U.S. Office of Education-sponsored assessment of the Follow Through programs (called the Abt report). Benjamin does not inform us that this report is highly controversial, nor that a team of critics, led by Engelmann's University of Illinois colleague Ernest House, concluded that the Abt report's findings in favor of DISTAR were "based on misclassification . . . inadequate measurement . . . and flawed statistical analysis." Moreover, Abt did not claim that DISTAR had achieved un-

(Continued on page 246)

TOWARD WHOLENESS
RUDOLPH STEINER EDUCATION IN AMERICA

Mary Caroline Richards

Wesleyan Univ. Press, $6.95, 210 pp.

Owen Barfield

"IT HAS EVER been my opinion," wrote Coleridge in one of his essays, "that an excessive solicitude to avoid the use of our first personal pronoun more often has its source in conscious selfishness than in true self-oblivion." Conversely, when there *is* a good deal of "I" in a book, it does not necessarily imply a failure to achieve the requisite measure of self-oblivion. It depends on the contexts in which the little word is introduced. A critic or a philosopher desirous of sermonizing on the issue might do worse than take for his text the books of M.C. Richards, *Centering, The Crossing Point,* and now *Toward Wholeness: Rudolf Steiner Education in America.*

It is characteristic of her method that on the one hand she flings the net of her reflections very wide indeed, no less wide in fact than the universe in space and time, let alone the evolution of human consciousness, while on the other hand these reflections are interspersed, or rather interfused, with highly personal accounts of her own experiences as an

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artist, as a teacher, and finally as a human being. But it is the fact that she thinks and writes primarily as an artist, notably a potter in clay, together with her philosophy of art, that makes a success of this courageously (some will no doubt say audaciously) inextricable combination amounting to synthesis of the two opposite poles of self and world. If the 'holism' (as it is now fashionable to call it) which she professes in common with Coleridge, Goethe, and Rudolf Steiner, can be seen to be true of reality as a whole, that structural principle is perhaps most self-evidently true in the realm of artistic creation. It is the principle that in any living organism, whether sensible or supersensible, the whole is antecedent to its parts and is moreover potentially present in each part. Richards reverts to this again; and she becomes appropriately personal when she tells us how she experienced it as a fact before she accepted it as a theory:

Centering clay on the potter's wheel taught me how to feel the whole in every part. Hands bring the spinning ball of clay into equilibrium, by squeezing it first up into a cone, and then flattening it into a disk, repeating this rhythmically until there are no pockets of wetness, no hard lumps, no air bubbles. The qualities of moisture, plasticity, and color are distributed throughout the body of the clay in an even grain. The clay turns like an unwobbling pivot, fat and wise and wet, like a baby Buddha.

Meditating on this lesson, she came to realize that man himself, any man or woman, is not simply a separable part or cog in a machine called nature, but a microcosm within a macrocosm. And it is from that rooted conviction that all her work and enthusiasm flows. That comprehensive polarity, together with the subordinate polarities it entails, is moreover not only the energizing source of her utterance; it is also its subject matter. The reader must be given some account of both poles, and the "I" which outcrops in many an anecdote and reminiscence is disinfected of egotism because the writer is obviously interested in it less as being her own than as an example — and the example she naturally knows best — of any microcosm.

How admirable it is that an American, with precisely this background experience, should have eschewed the vaguenesses of a 'holistic breakthrough,' a 'new age consciousness,' a 'human potentials movement,' an 'Aquarian epoch,' and concentrated on the actual growing point for the future, the place where the 'territory of interiority' is not merely talked about but opened up and systematically explored, and its priceless contents quarried for use in a quickening renewal of such barren fields as twentieth century education. "The Steiner Schools, now sixty years old, are the strongest growing movement in independent schools in the Western world." If that is true, it is because they have

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sought to rely, not on abstract pedagogical theories but on the concrete findings of Steiner's spiritual science:

> "Spiritual science" is the translation of the German word "Geisteswissenschaft." We don't have words like that in English, words that are formed by putting two different ideas together in a way that makes a new, third idea. In this instance "knowledge" (Wissenschaft) is moved into union with "spirit" (Geist). "Spirit" is different from "intellect." It is the very being of man, and of universe. It is not a tool. This is not intellectual science, but spiritual science, whole and living. Spirit uses intellect and goes beyond it. Spiritual science requires the union of inner perception (spiritual) and objectivity (science).

The third strand in *Toward Wholeness,* plaited in with the personal experience and the philosophy, is an informative account of the ideals that inspire the teachers in Rudolf Steiner schools, or Waldorf schools as they are also called, and the training that enables them at least in some measure to realize those ideals, together with a directory of some fifty such schools, institutions, and education centers and a description of the work done in some of them including those for maladjusted or badly handicapped children. The author is aware of the obstacles in the way of further expansion, though she is sure it must come:

> Rudolph Steiner education is a cultural import. Many of the teachers are German or British. American teachers often study abroad, in Switzerland, England, or Germany. There is a flavor to Anthroposophy and its arts which seems odd to many Americans. As the movement grows, and more Americans become involved, this will change. Americans tend to be impressed by imports and are sometimes slow in maturing their own sense of authority. In its movement westward, Waldorf education finds a growing number of Americans who greet it like an old friend and who take on responsibility for new schools and new ideas.

She is aware of the obstacles, and that it will take many cooperating crowbars to remove them. But if she is right in the paramount importance she attaches to the further growth of Waldorf education, she should feel some satisfaction in having provided for the English-speaking world one very serviceable crowbar herself.

The DISTAR utopia (cont.)

(Continued from page 244)

qualified success even in the limited skills the study purported to measure at the end of third grade.

"Parents are getting raped by the schools," says DISTAR's developer Engelmann in an interview. Until parents take power back from the entrenched educational bureaucrats we will continue to face an "intolerably bleak" future, adds Benjamin in conclusion.

With this final point, Kozol agrees. *On Being a Teacher* is at least partly aimed at getting teachers to assist in building just such a movement of parent power. Like Benjamin, Kozol sees most educators as roadblocks—although he views them as agents, with varying degrees of culpability, of an exploitative social system. *Unlike* Benjamin, Kozol is primarily critical of the message of passivity and pseudo-objectivity contained within the traditional curriculum. DISTAR is the embodiment of such a trend toward pseudo-scientific objectivity and neutrality. "All students in an unjust social order are not equal victims," says Kozol, "but all are victims of a pedagogic structure built on lies."

Kozol does not address his advice to teachers in schools as authoritarian as Benjamin's favorite seven. He assumes his readers work in more or less traditional classrooms in which the teachers are still somewhat free to make judgments about how to organize at least part of their students' classroom time. Benjamin's preferred style of teaching, however, is far more prevalent than Kozol *or* Benjamin (despite his bleak and victimized tone) acknowledge. Kozol is blissfully unaware of the attacks being

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waged on traditionally-recognized teacher autonomy by a whole spate of highly prescribed and authoritarian programs (similar to DISTAR). Still, Kozol is right in assuming that in most schools teachers still can play adult roles and have some power to influence the life of the classroom.

He aims his remark at such teachers, particularly those who came out of the 1960's radical left. There are ways, he argues, for you to be faithful to your beliefs and still be a competent and successful teacher.

It's a potentially moving message. Unfortunately Kozol is not a convincing proponent. The book is singularly lacking in the sounds of real children or real teachers struggling along in a living and complex school culture. As a result he has ended up producing just another teacher's handbook—with recipes for the already converted (but nervous) radical. Like most teacher recipe books, it is not useful even to its intended audience. Is the fault in the nature of his politics or his grasp of school life and children's learning? Or are the two connected?

Like Benjamin and DISTAR, Kozol, too, has some suggested "scripts" for teachers. He describes a model solution developed by one such radical teacher in the following manner: the teacher speaks to his class in terms somewhat like these:

> "Again and again, in history, whenever crisis comes, you'll find that liberals tend to turn against their former radical co-workers." If the students doubt this (as many do), he says, "Why don't you do some research and find out? Look a little into liberal behavior inside Germany during Hitler's rise to power."

If the children remain skeptical after that, the teacher has further suggestions to help them learn how to think better.

Does it sound like indoctrination? Kozol assures us in a chapter devoted to attacking indoctrination and favoring "the free marketplace of ideas," that he welcomes teachers with political positions very different from his own—as long as they have beliefs that they are willing to express passionately. He isn't afraid (as "some liberal-leftists" are). "I

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have no doubt," he tell us courageously, "but that my own ideas will ultimately win out within the minds of children."

In a chapter entitled "Broadening Our Base—Building Loyalty Between the Teacher and the Class" he describes another real-life success story. This model teacher gets a class of tough, rowdy minority students who have not learned anything in school until she arrives. In order to both "desanctify" school and "build the groundwork for her own professsional protection" our heroine informs her new class of the "risks and obstacles at stake" for her and for them if they are to dare to catch up to their more advantaged peers. "Her goal . . . is to be certain that the students will play ball . . . in ways that might be crucial for her own survival." After she clarifies for them who the enemy is, her students accept willingly the idea of play-acting the role of the "best behaved kids in the school . . . as evidence of a properly soul-broken class." Having thus fooled the enemy, they will be free to engage in "some sort of pedagogic 'forced march' to master math, reading, writing, ethics and the power to transform." It's one of those power-made fantasies every left-wing teacher has surely occasionally indulged in—before she actually tried to see how plots like this one go over with real children in real schools.

In this morally obtuse fantasy, Kozol *raises* every issue that properly concerns socially-conscious teachers. But his neat set of recipes for our nervous radicals make me even *more* nervous.

Do I have any better answers than Benjamin or Kozol? Can I whip out an alternate guarantee for teaching children either the three R's or how to become more effective critics of mainstream culture? The answer: no, I can't.

We only learn individual responsibility and social reciprocity in a setting in which we can experience them. We only learn to think more clearly in an environment in which intelligence is offered space for practice. To create such a setting it is necessary to treat children, parents, and our fellow teachers as something other than objects for our political battles.

If we want other people, including

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children, to have confidence in their capacity to make decisions, to engage in intellectual risks, and to invest themselves in issues and interests that *they* care about, then we have to listen to their agendas, not merely our own. This is necessary not merely because we are sure our ideas will win out, but because it's the only way that what we represent *could* ever win out. It's necessary, but hardly sufficient. It takes a lot of careful observation, research, and years of good practice to find ways to assist children to use their intelligence more fully and productively. We have only begun to see the connection between genuine scientific knowledge about the human mind and learning theory. We have a great deal to learn from others who have gone before us—John Dewey and Jean Piaget to mention just two giants. (And whose work, naturally, is never referred to by either Robert Benjamin or Kozol.)

Benjamin's search for a method which can be imposed by fiat and carried out by any well-trained—if not necessarily well-educated—adult make sense at best (or worst) if it's meant for "their" children, not "ours." Much as the late nineteenth-century fascination with scientific management largely influenced mass public education, not the elite schools, one suspects that even the Benjamins and Engelmanns count on the "gifted" children still receiving a *real* education, one that supports children's efforts to organize their ideas, to tolerate ambiguity, and to make fallible judgments. For all of Kozol's apparent objections to the authoritarian classrooms that Benjamin is promoting, it's not evident that his preferred ones respect ambiguity, uncertainty or diversity of judgment either.

Power play

POWER/KNOWLEDGE
SELECTED INTERVIEWS AND OTHER WRITINGS, 1972-1977

Michel Foucault

Edited by Colin Gordon

Pantheon, $12.95, 270 pp.

MICHEL FOUCAULT: THE WILL TO TRUTH

Alan Sheridan

Methuen, $8.95, 244 pp.

Neal H. Bruss

THROUGHOUT his career, Michel Foucault has investigated cultural notions which underlie the modern social sciences and politics. His books tell how the madman succeeded to the social role of the leper, how the human body became an object for inspection, how surveillance and control replaced corporal punishment, and, most recently, how sex became a matter for earnest discussion, study, and regulation. Foucault's technique is to look into small, seemingly unimportant practices, rather than events which proclaim their own significance. He looks at the autobiography of a peasant who murdered his family, rather than at the statements of the great legal philosophers, or at the birth of the clinic, rather than at progress in medicine.

Until recently, these fascinating, enlightening studies were to be understood as counter-moves in a scholarly debate. Foucault's "archaeology of knowledge" was to be an alternative not only to the history of ideas but to France's reigning methodologies and philosophies: existentialism, phenomenology, structuralism, psychoanalysis, humanism, and Marxism. Foucault's fine-grained studies of cultural notions were accompanied by broad methodological statements: as a whole, his writing suggested the evolution of a discipline as substantial as the ones it opposed.

But the development of Foucault's work, and the French political upheaval of 1968 revealed to Foucault that his entire career had been a study of only one thing; power — and that to study power was more important than to found an alternative to phenomenology or Marxism. This revelation did not stop Foucault from investigating cultural concepts in "local" practices. In fact, *Dis-*

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— J.M. Cameron, "The Idea of a Liberal Education," *Commonweal*, April 11, 1980.

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cipline and Punish, a study of the origins of imprisonment, and the first of six projected volumes on the history of sexuality were written after Foucault's change of attitude. But the change in attitude has led Foucault to replace his earlier methodological writing with new tools for the study of power. The interviews in *Power/Knowledge* convey what Foucault understands about power, the study of power, and the change in his own career. Sheridan's *Michel Foucault: The Will to Truth* is a clear, fair commentary on Foucault's works which explains how Foucault arrived at the study of power. Sheridan's concluding chapter, and a conclusion to *Power/Knowledge* by its editor, Colin Gordon, suggest that it is the focus on power which reveals how much Foucault's research challenges other intellectual and political disciplines.

For Foucault, power is the control of human bodies by other humans — even, and perhaps especially, the control of children by parents and teachers, and of patients by psychiatrists. One person exercises control over another through cultural practices, and these practices evolve through ordinary social relations. The opportunity for exerting one or another form of power comes into being constantly, everywhere, for everyone — as does the possibility for resisting power. Thus, Foucault rejects the idea that power is created by specific economic processes, or is the particular attribute of special classes. Particular tactics of power, Foucault states,

> were invented and organized from the starting points of local conditions and particular needs. They took shape in piecemeal fashion, prior to any class strategy designed to weld them into vast, coherent ensembles.

Complex institutions exist as apexes of pyramids of power which have these particular "local" practices as their bases, but, as Foucault puts it,

> The summit and the lower elements of the hierarchy stand in a relationship of mutual support and conditioning, a mutual 'hold' (power as a mutual and indefinite 'blackmail').

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Foucault's studies of particular cultural notions — madness, diagnosis, normality, correction, sexuality — expose the "micro-" practices of power which arise from the triangle's base to support the institutional apex. This model, and Foucault's idea that opportunities for power are ubiquitous, explains his gloomy characterization of power as "a sort of generalized war which assumes at particular moments the form of peace and the State."

To oppose the idea that power makes men mad, deluded, or stupid, Foucault offers the concept of "Power/Knowledge," that power and knowledge reciprocally generate and amplify each other. As Sheridan quotes from *Discipline and Punish*,

> There is no power relation without the correlative constitution of a field of knowledge, nor any knowledge that does not presuppose and constitute at the same time power relations.

"Power/Knowledge" explains why all the "local" practices Foucault has studied have carried with them the need for evidence, techniques of observation, criteria of normalcy, and rationales for modifying behavior. The ordering and control of sexuality, Foucault shows, required nothing less than a new science of sexuality for reference.

Five methodological precautions follow from this view of power and its interplay with knowledge. Power should be examined at its ultimate destinations rather than in its general mechanisms, in "local, regional material institutions," rather than in social contracts. Power should not be approached "internally," in terms of the motives or strategies of the powerful, but externally, in terms of "those continuous and uninterrupted processes which subject our bodies, govern our gestures, dictate our behaviors." Power should not be taken to be a phenomenon of "one individual's consolidated and homogenous domination over others, or that of one group or class over others," but should be analyzed "as something which circulates . . . [which] is employed and exercised through a net-like organization . . . [in which individuals] are not only its inert or consent-

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ing target [but] also the elements of its articulation." The integration of power in a society should not be deduced from its apex downward, but should be the product of "an ascending analysis . . . starting . . . from its infinitesimal mechanisms, which each have their own history, their own trajectory, their own techniques and tactics." Finally, neither power nor its knowledge should be confused with the ideology which often accompanies them: in particular, mechanisms of power such as "methods of observation, techniques of registration, procedures for investigation and research, and apparatuses of control" are not forms of ideology.

The excitement of Foucault's earlier work grew out of its aim, "to reconstruct and de-mythologize the origins of modern knowledges of Man," as Gordon puts it. In his recent writing on power, Foucault has focused that vast effort on a single point. Two of its most important features have not fully emerged, however. The enterprise is a re-motivation of Nietzsche's "genealogy of morals," and yet Foucault "prefers to remain silent" on his use of Nietzsche to discourage wrong-minded critical responses to his own work. More important, the implications of his concept of power do not sort out neatly. Foucault has applied his view that power offers itself to everyone by creating means for French prisoners to work for their own political ends. But the concept of power might suggest other applications: vigilantism, quietism, or the pursuit of an unenlightened self-interest. In any case, Foucault's remarks in *Power-Knowledge* create enthusiasm for taking the analysis of power further. And Sheridan's comprehensive, well-written and profusely illustrated account of Foucault's previous books is an ideal way to retrace the steps to the study of power, even for a person who has read many of Foucault's books already.

Life & the necessity of resistance

WITH GOD IN HELL

Eliezer Berkowitz

Sanhedrin Press, Hebrew Pub., Co., $8.95, 166 pp.

Jack Riemer

SOME RECENT BOOKS about the Holocaust blame the victims — as if we could sit in judgment on them from here. Some books about the Holocaust blame God — although it is strange that we who sat in comfort and in safety here could lose our faith while those who lived in Hell did not. I find it hard to understand why there are very few books about the Holocaust that blame the Nazis or the spectators who sat on the sidelines and were neutral.

Eliezer Berkowitz has written a book about the Holocaust that is different from most of the others. What he has tried to do is probe the minds and spirits of those who went through it. He tries to understand them, not from the perspective of Western secular civilization, as most of the books about the Holocaust that are written here do, but instead from the perspective of their own religious tradition, the one in which they lived.

For example, there is a debate that goes on within the literature nowadays about whether they should have "died with dignity" or submitted in order to survive. The answer, of course, is that both options were impossible. To stand

REVIEWERS

DEBORAH MEIER *is director of a public elementary school in East Harlem and has written extensively on the teaching and testing of reading. She is a national vice-chair of the Democratic Socialist Organizing Committee.*

OWEN BARFIELD*'s most recent book is* History, Guilt, and Habit *(Wesleyan University Press). He is presently working on a new edition of the works of Samuel Taylor Coleridge.*

NEAL H. BRUSS *teaches English and linguistics at the University of Massachusetts, Boston. He edited, along with its translator, I. R. Titunik, the English edition of V. N. Voloshinov's* Freudianism.

RABBI JACK RIEMER, *a frequent contributor, is with the Maarev Temple in Encino, California. He edited* Jewish Reflections on Death *(Schocken) and* New Prayers for the High Holy Days.

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up to the Nazis by insisting on their rights was sure death but surviving at any cost meant giving up all human values and that, too, was a kind of death.

But choose they did, and we can only have reverence for those who chose either path. Berkowitz documents the stories of people who chose to go to the fires with a brother, or who died holding on to a child. He tells of a woman who slapped a Nazi's face and died for it, of a rabbi who pushed away foul hands and died. And then he writes:

"Did she foolishly throw away her life? She did not even sacrifice it — she affirmed it! Her deed is not to be seen as an act of sacrifice but one of living with the greatest intensity, as an act of supreme self-realization. The mother who did not let her child go alone to face German barbarism was living her motherhood more deeply than ever before. The Jew who asked to be put on the list in order to accompany his brother to the camp was not throwing away his life, he was protecting it. To walk together with his brother — that *was* him, that *was* his life. Those teachers who went on the last walk with their students lived the preciousness, the sanctity, of all human life. They were alive, and they were themselves, as they had never been before. The young pietists who prayed even there were thinking of life, of nothing but life, of the very essence of their lives. The essence of one's being does not wait. It cannot be postponed until tomorrow."

Berkowitz is saying that these people, trapped into such a cruel corner, were yet choosing. They were choosing not between physical survival and physical death—alas, that option was not often given them—but between living till they died and dying before their physical death. Would that instead of psychoanalyzing and second-guessing their choices we directed our questions at the human beings—if that is what they were—who forced them to these choices.

How different Jewish thought and Western thought may be can be seen, says Dr. Berkowitz, by considering Ajax, who is perhaps the prototype of the hero in Western civilization. Ajax prays to Zeus that he may send light so that the battle may continue, even if the light

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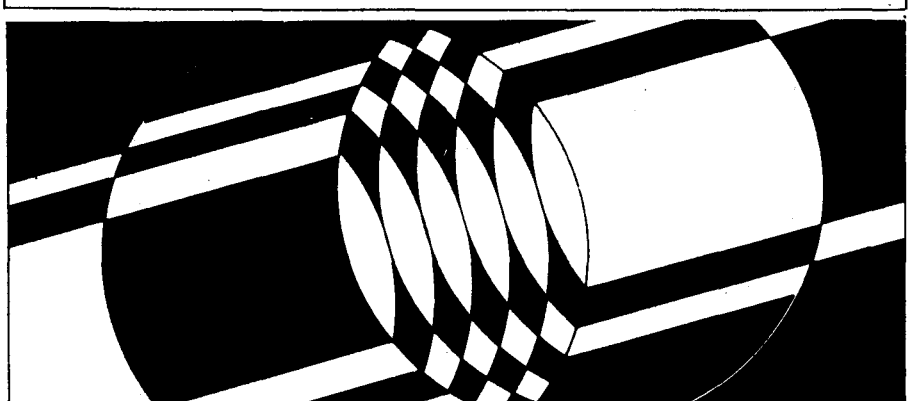

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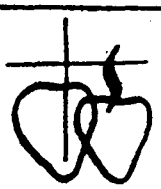
Trinity College, Burlington, Vt. 05401, June 21-26. Raymond Brown; Theodor Gaster; Alice Laffey; Gerald O'Collins. Write: Director.

Kirkridge Gathering

The Company at Kirkridge gathering May 8, 9, 10, 1981 will be held at Kirkridge, Bangor, Pa. Francis V. Tiso, M. Div., Eastern Religion editor of Seabury Press will present "A World Of Grace: Learning From Spirituality East and West." For more information write Anthony Ciccariello, 520 W. Gray St., Elmira, N.Y. 14905.



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should bring him defeat and death. Centuries later, Longinus in his "On the Sublime" comments: "This is the true attitude of an Ajax. He does not pray for life, for such a petition would ill beseem a hero. The hero does not pray for life nor does he fear death, because the battle itself is the cause; it comprehends all the glory of a man." Contrast that with the Jew who is not at all impressed by a glorious death but who prays wholeheartedly for life. For him a duel or a defeat in battle is not something noble or romantic. It is a sin. The winner in a duel is a murderer, according to Jewish law, and even the loser is not free from guilt for having placed his life in jeopardy and for having attempted to kill another human being.

Dr. Berkowitz believes that, after the Holocaust, we are in a new spiritual situation, one in which Jews must never again tempt their enemies by being vulnerable, and must never again allow Jewish blood to be shed with impunity. He does not mean that we should now cultivate a pagan conception of heroism, or sink to the level of our enemies, or that Ajax should replace Rabbi Akiva as our guide. But he does mean that we should learn never to tolerate evil, not only when it is done to others, but also when it is done to ourselves.

We were unprepared for the Holocaust. Physically, mentally, and morally we could not begin to comprehend what was happening or how to react. We could not grasp that the most civilized state in the world could become a cannibal. Now we know better. Now we must somehow hold on to the ancient Jewish conviction of the supremacy of the spirit and the sacredness of life, and yet at the same time incorporate into our value system a resolve to resist evil in every way we can. For if we do not, then we become its accomplices and its victims.

It is hard to believe in God after the Holocaust, and harder still to believe in man. But if they could do it there, then we can do no less here! Dr. Berkowitz has brought together an impressive collection of testimonies by people who even there held on, if not to life, then at least to those things that make life human. He tells the story, not only of how some Jews survived, but of how their Judaism did too. It is a story that we need to hear and think about and learn from—Jews and Christians both.

Correspondence

(Continued from page 226)

for a moment by an event which proclaims: "No, things aren't the way you think at all! You want things to go on as they have, but they don't!"

ROBERT J. MARTIN

Goodbye, Tom

New York, N.Y.

To the Editors: Had I the chance, I would say to Thomas Powers (I would call him Tom, for at this feast of fools should we not all be on a first name basis) I would say, Tom, the time to pack up and go the New Zealand, if you can, is now.

Alas, most of us cannot run away; we must stay and wait for it; no more hope but that it will come; doing what we can: Buying broad-brimmed hats to shade our eyes from the flash; rehearsing the drill of wetting down walls and curtains; racing into the cellar with our tins of food and chamber-pots, to crouch behind tilted tables and barricades of mattresses, waiting for the radiation to go away, in a thousand years or so.

It is coming and no man can stay it. With the encirclement and total containment of Russia nearing completion, at most five years away, what choice have they but to try a breakout; what choice have we but to anticipate that attempt and forestall it; and so do the moves in this computerized guessing game accelerate to Doomsday.

So, goodbye Tom, and may the winds that blow whither they list, not bring to your snuggery in New Zealand some nasty whiff of the poison that by then will have taken the rest of us out.

CLAUDIA FLETCHER

Commonweal welcomes letters. Letters of not more than 250 or 300 words have a better chance of being published.

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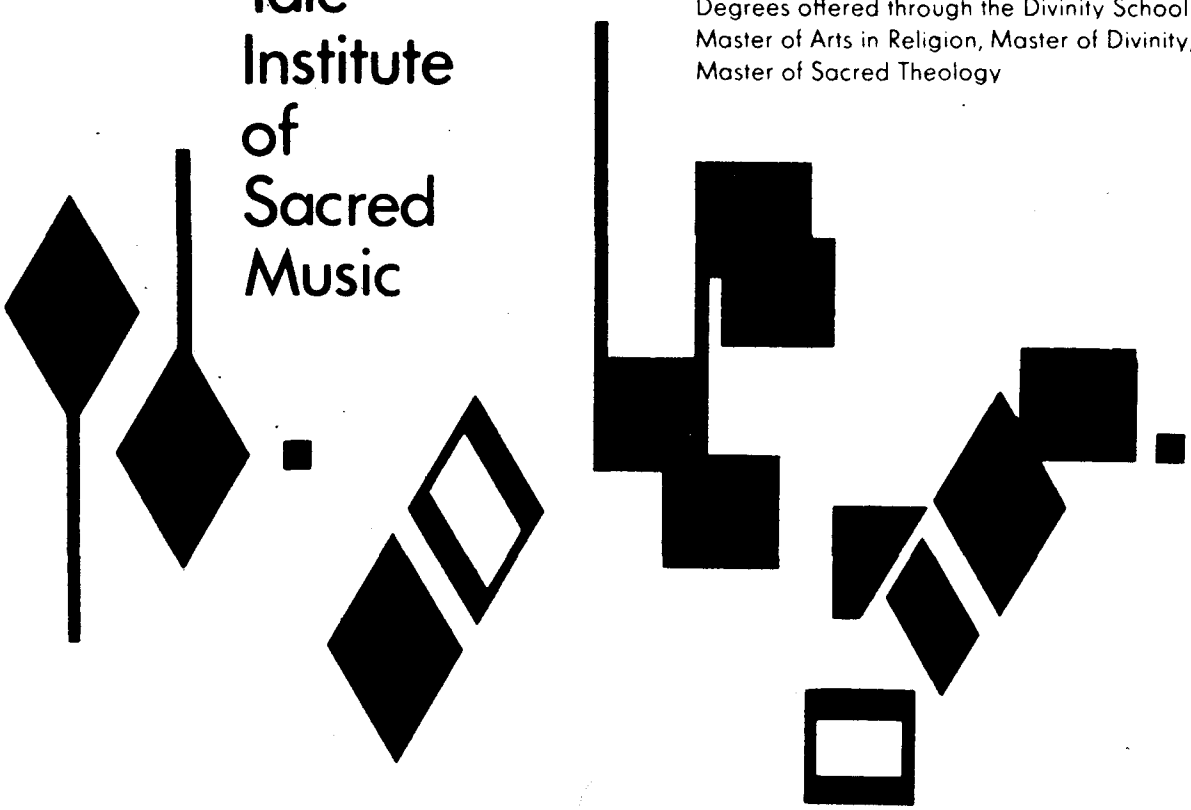

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